A

COMPREHENSIVE HISTORY

OF THE

RELIGION OF THE HINDUS,

ITS BIRTH, RISE, DEVELOPMENT AND EXPANSION.

BY

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PHILOSOPHIC PERIOD.

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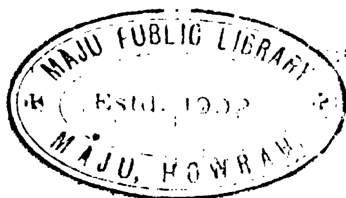
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CHAPTER I.

The Hindu Philosophy.

The Hindu Philosophy as promulgated by the ancient Aryans is not exactly that which we understand by the English word Philosophy. It is religious through and through. Its aims and object were to find out the truths about God and the way to Final Beatitude. But there were also some heterodox Philosophies which we shall describe in the Buddhist period of this work.

We have already said the religion of the Brahmanas and the Upanishads flourished in Aryan India for at least one thousand years.

During this long period a good deal of Philosophical, Psychological and Theological discussions were carried on in the Aryan Land, which were written and compiled. But there were no established Schools of Philosophy yet founded.* The learned Brahmans and Rajanyas discussed and promulgated their individual opinions as they found convenient. Sometimes the learned Brahmans went to the learned Khatryas to discuss on Philosophical topics and to learn Philosophical truths. Often the contrary was the case. Thus did an extraordinary independence of thought grow up all over the land. The Philosophy of the sacred Vedas was developed and nurtured continually from year to year.

But once independence of thought allowed, it cannot be kept bound within the limited area of dogmas and religious orthodoxy. Soon did thinkers arise who denied the sanctity of the Vedas, and some went so far as to deny the very existence of God.

It became absolutely necessary therefore for

* Just after the Brahmanic and Vedantic period, the Aryan land passed through a period of transition in which many different Schools of Philosophy and Religion were founded which finally ended in Buddhism. See Part X.

the orthodox and theistic learned men of India to stop this on-rush of free-thinking, heterodoxy and atheism. Thus three distinct Schools of Philosophy were founded to counteract the evil effects of the free-thinking Philosophies.* The Sankhya was taken up by Patanjali and made an orthodox and a theistic Philosophy, which he named *Yoga*. *Nyaya* with *Vaisasika* followed. Then came the School of the *Mimansa Philosophy*, with two distinct branches,—namely, (1) *Purva Mimansa* which defended the rituals, rites and sacrifices of the Brahmanas, and (2) *Uttara Mimansa*, also called *Vedanta*, which defended, elaborated and developed the Philosophy of the Upanishads. These six, known as *Sara Darsanas* or Six Philosophies,—namely (1) Sankhya, (2) Yoga, (3) Nyaya, (4) Vaisasika, (5) Purva Mimansa, and (6) Uttar Mimansa or Vedanta,—are recognised by the Hindus as the Six Schools of orthodox Philosophy. There are on the other side many

* It is impossible now to say in which order these different Schools of Philosophy were founded. We cannot say which was founded first and which followed. As they now appear in manuscripts and prints, they are undistinguishable as regards time. They appear to have been composed all at the same time,—for each of them mentions the others.

different Schools of heterodox Philosophy, of which the principals are the Philosophies of the Charvakas, the Jinas and the Bouddhas.

The Sankya is a system of Philosophy in which precision of reckoning is observed in the enumeration of its "Principles," and therefore called *Sankhya* which is understood to signify numeral, from the word *Sankhya* (number). It may also mean that its doctrine is founded in the exercise of judgment, for the word also means "reasoning" or "deliberation."*.

The founder of this School of Philosophy was Kapila. In Gaudapada's commentary on the *Sankhya Karika*, he is said to have been a son of Brahma being one of his seven mind-born sons as mentioned in the Puranas. Another commentator says he was an incarnation of Vishnu.† A commentator on the Vedanta, on the other hand, says that he was an incarnation of Agni. The word *Kapila* means tawny color

* See Amara Kosha I. I. 4. II. Mahabharata XII. 11409. 10. says :—"They exercise judgment (*Sankhya*) and discuss Nature and twenty-five Principles, therefore are called *Sankhyas.*" A commentator thus explains the term :—"It is the discovery of soul by means of right discrimination." (See Kapila-Vasya). For other explanations of the term, see Hall's Preface to Sankhya Sara.

† See Vijnana on Kapila Vasya and Vagavata, III. 24. 36.

as well as "fire." Thus have many stories been told about his birth in the Puranas.*

A Text, quoted in Vyasa's commentary on Patanjali's *Yoga Sastra*, and referred to by the annotator Vachaspati, as well as a modern Scholiast of the *Yoga Sastra*, namely Nagoji to Panchasikha, the disciple of Asuri, describes Kapila as an incarnation of the Deity,—"The holy and first Wise One, entering a mind by Himself framed and becoming the mighty sage (Kapila), compassionately revealed this Science to Asuri."†

We are sorry we know nothing more of the great man that founded the School of the Sankhya Philosophy,—a philosophy which in later days culminated in the Philosophy of the great Buddha whose name is still adored by the three-fourths of the human race and whose philosophy is now the wonder of the learned and the wise of the twentieth century.‡

The Yoga Philosophy.—Kapila in his Sankhya said :—"There is no proof of the existence of

* See Col Wiford in the Asiatic Researches, Vol III. p. 155,
† See Colebroke's Essays, Vol. I. p. 243.
‡ It is a pity we have no biography of any of the learned men of India. Perhaps they were too unselfish to leave any personality behind. Therefore we know almost nothing of the

God. Whether He is or He is not,—we need not know. We feel pain,—this must be prevented in this life and in the life to come. We must attain final Beatitude. This can be done by knowing Twenty-Five Principles,—by Highest Knowledge."

Patanjali, the founder of the Yoga Philosophy, adopted all that Kapila propounded,—but he did not ignore the existence of God. He based his Philosophy on Him and Him alone. He declared, "The Final Union with God is the final Beatitude, and Yoga is its way." "Future pain," says Patanjali, "is to be prevented. A clear Knowledge to Discriminate Truth is the way of its prevention."

The founder of the Yoga Philosophy is said to be Patanjali, the reputed author of the grammatical commentary called *Mahavasya*. It is said he was the author of the great medical work, named *Charaka*.

The Nyaya Philosophy.—This dialectic School of Philosophy was founded by Goutama who is said to be the son of Utathya,* but it is also

great men who founded the different Schools of the Hindu Philosophy, either orthdox or heterodox.

* See Manu. III. 16.

mentioned that he was the son of Dhirgatmas and the grandson of Utathya.* *Nyaya* means "reasoning." It is derived from *ni+i*, which means, "we enter into a thing and draw conclusions."

The *Nyaya* considers the true mode of inquiring after truth. It is, therefore, occupied to a great extent with logical questions, and has surveyed the whole field of argument far more exactly and completely than any other of the systems. In doing so, it has pointed out the true constituents of a sound argument and the variety of fallacies, accidental and dishonestly intended, which lead to wrong conclusions.†

The Vaisasika Philosophy.—The sister Philosophy of *Nyaya* is *Vaisasika*. They may be taken generally as parts of one system supplying each other's deficiencies. The founder of this School of Philosophy is said to be Kanada‡

* Mahabharata I. 4194.

† Sidhanta Kaumudi. II. 457.

‡ Kanada is also called Kasyapa. (See Sanker Misra's Upaskara, pp. 160.—161.) He is also called *Kanabhaksa* or *Kanabhuj*. In the Sarva Darsana Sangraha of Madavacharjea his system is called *Aulakhya Darsana*. The great lexicographer, Hem Chandra, in his *Abhidhanachintamoni*, calls the followers of the Vaisasika Philosophy the *Aylakhyas*.

who founded his Philosophy on "atoms," and therefore called *Vaisasika* (particular). It takes up for its consideration chiefly physical inquiries, and surveys, classifies and accounts for the various objects existing in the Universe, more extensively and more exactly than others have done. In doing so, it asserts that all substances have an atomic origin and that atoms are eternal. Vatsayana, in his ancient *Nyaya Bhasya*, after discussing the "twelve matters to be proven" in the Nyaya Philosophy, adds:— "There is also another set of matters to be proven, namely,—substances, quality, action, community, difference, and infinite relation; and the former division is not to be considered as exhaustive by itself. From the right knowledge of this arises Supreme Bliss, and from the false knowledge thereof arises worldly existence,—thus has it been declared by the Vaisasika School."

The Mimansa Philosophy.—We have already said the Mimansa Philosophy consists of the Purva and the Uttara Mimansa. We shall first speak of the Purva Mimansa. This is not exactly a School of Philosophy. In course of

delivering canons of scriptual interpretation, it incidently touches upon Philosophical topics. The founder of this School is said to be Jaimani.

The object of this Mimansa is the interpretation of the Vedas,—specially its Brahmanaic or Ritualistic portion. "Its purpose," says Somanatha in the *Mayukha.* 2. 1 : 17, "is to determine the sense of Revelation. Its whole scope is the ascertainment of *Karma*," which here means religious duties, namely Sacrifices and other acts of religion ordained by the Vedas. It discusses what *Dharma* is, and points out the Sacrifices and Rituals of the Vedas as the only *Dharma.** It discusses the religious observances that are to be undertaken for specific ends ; and it is therefore called *Karma-Mimansa* in contradistinction to the theological which is named *Brahma-Mimansa*, by which is meant the Vedanta Philosophy—that points out the way to attain to Brahma.

The Vedanta Philosophy—The reputed founder

* This word is variously explained by the lexicographers. When it is masculine, it means "virtue,"—in the neuter, it signifies "devotion." Commentators say it means "the scope of an injunction ;" "the object of a command ;" "a purpose obtained by revelation (the Vedas) with a view to a motive." &c.

of this School of Philosophy is Vyasa.* It literally means "The conclusion of the Vedas." In fact it is a Philosophy completely based on the concluding portions of the Vedas, namely the Upanishads. It derives its doctrine from them and extends to the Vedas themselves in which that doctrine is deduced and therefore the Vedanta Philosophy is called "the end and the scope of the Vedas."

* This is the story of Rishi Vyasa as given in the Mahabharata and other Puranas.

Krishna Dwaipayana Vyasa or Badrayana was the son of Rishi Parasara. The Rishi was struck with the beauty of a fisher-man's daughter, named Satyavati ; and the fruit of his embrace with her was the subject of our narration. He was called Krishna Daipayana, because he was black in complexion and was born on an island. From the time of his birth he became an ascetic. All his time was spent in practising religious austerities and in meditating on religious subjects and in studying and composing religious books.

His mother had become the queen of Santanu, the Karu King of Hastinapur and had borne him two sons. Both died without children, the younger leaving two widows. Anxious to save the royal race of the Kurus from extinction, his mother, according to the recognized custom of those days, called him to raise up an issue from his brother's widows. He complied with her request, and thus Dhitarastra and Pandu were born (See Mahabharata, Adi Parva.)

Krishna Dwaipayana was a great scholar and arranged the Vedas, and therefore he was called the Veda Vyasa. He wrote Mahabharata and is said to have written the chief eighteen Puranas. He is also said to be the author of Vedanta Sutra,—the basis on which the Vedanta Philosophy stands.

Among the numerous Upanishads, the Vedanta Philosophy* is principally based on the following.

(1). Chhandagya. (6) Katha.
(2) Koushtaki. (7) Manduka.
(3) Vrihad Aranyaka. (8) Prasna.
(4) Aitersiya. (9) Seteshwera.
(5) Taittiriya. (10) Kena.

Based on these, the great Veda Vyasa wrote his collection of aphorisms (*Sutras*) named *Brahma Sutra* or *Saririka Sutra*,—*Sarira* signifying Embodied Soul.

These are the six orthodox Hindu Philosophies. All these different Schools start with the inquiry:—What is the way to attain Perfect Beatitude,—*Moksa*,—Final Salvation? They all assert that the deliverance from the bond of rebirths and from the pain, here and hereafter, is secured only by KNOWLEDGE. What is this KNOWLEDGE,—is the aim of all these Philosophies to point out.

CHAPTER II.

The Sankhya Philosophy.

The Sankhya* begins:—"The existence of God is not proven." Then it says:—"Pain is to be prevented." Then it goes on to assert:—"A clear knowledge of Discriminate Truth is the way of its prevention." Thus it avoids the discussion of the existence of God. It does

* The oldest authority on the *Sankhya* Philosophy is *Sankhya Pravachana Sutra* attributed to Kapila himself. But there is a still earlier work called *Tatwa Samasa* which is very rare. *Sankhya Pravachana Sutra* has been commented upon by Vijnana Bhikshu in his *Kapila Bhasya or Sankhya Provachana Bhasya.* He also wrote another work on the Sankhya Philosophy named *Sankhya Sara.* This mendicant ascetic wrote a work on the Yoga and another on the Vedanta Philosophies which will be named in their proper place.

The most valuable authority on this Philosophy is the most admirable verses by Iswara Krishna named *Sankhya Karika*, which places the Sankhya Philosophy most clearly before the readers.

Karika has been expounded in numerous commentaries, of which the most important one is by Gaudapada, the celebrated scholiast of the Upanishads. It is named *Sankhya Bhasya.* The following commentaries should also be mentioned namely:—

Sankhya Tattwa Kaumadi by Vachaspati Misra.
Sankhya Kaumadi by Ram Kanta Bhattacherjea.
Sankhya Chandrika by Narayana Tirtha.

As for translations and English works on this system of Philosophy, we can refer our readers to Wilson's translation of *Sankhya Karika* with Gaudapada's commentary; Dr. Ballantine's translation of *Kapila Sutra*; Dr. Hall's translation of *Sankhya Sara*, &c.

not say that there is no God; it does not preach atheism pure and simple; it simply says the existence of God will not be attempted to be proved by Sankhya. Thus avoiding the great mystery of the origin of the Universe, it goes on by purely scientific means to find out the way by which man can be made happy here and hereafter, and to point out the way by which man can attain to FINAL BEATITUDE.

Complete and perpetual exemption from "every sort of ill" is the BEATITUDE which the Sankhya proposes to attain by the "Acquisition of Perfect Knowledge." The *Sankhya Pravachana*, I. I. says:—"Absolute prevention of all the *three sorts of pain* is the highest purpose of soul."

The three sorts of pain are:—

(1) Evil proceeding from self.

(2) Evil arising from external beings.

(3) Evil arising from divine causes.

The first is either bodily,—such as diseases of various causes,—or mental,—such as anger, cupidity, avarice, malice, and other passions.

The second arises from the external sources caused by some other beings of this world.

The third is caused by unseen divine forces and God.

True and perfect Knowledge by which deliverance from these evils of three kinds is attainable consists in rightly discriminating the "PRINCIPLES," perceptible and imperceptible of the material world, and from the sensitive and cognitive Principle which is the material soul. *Sankhya Karika*, 1. 2. says:— "The inquiry concerning meaning of precluding the three sorts of pain is embarrassment. Nor the inquiry is superfluous, because obvious means of alleviation exist; but absolute and final relief is not thereby accomplished. The revealed mode (mentioned by the Vedas) is, like the temporal one, is ineffectual, for it is impure and it is defective in some respects as well as excessive in others. A method, different from both, is preferable,—consisting in a discriminative knowledge of the perceptible Principles, and of the imperceptible One, and of the thinking Soul."

Certainty is attained and demonstration is arrived in this matter by *three kinds of evidence*, —exclusive of intuition which belongs to only superior beings. These three kinds of

evidence are (1) PERCEPTION, (2) INFERENCE and (3) AFFIRMATION.

1. Perception is the perception by the senses, such as seeing &c.

2. Inference is of three kinds. The first is the inference of an effect from a cause. The second is that of a cause from an effect. The third is deduced from a relation other than that of cause and effect.

The first,—as Rain anticipated from a gathering cloud.

The second,—as fire concluded on the hill from which smoke is seen to rise.

The third,—as the saltness of the sea concluded from the sample of sea water ; or bloom surmised on mango-trees in general when an individual mango-tree is found in blossom.

3. By Affirmation the *Sankhya* means Tradition, Revelation and Past wisdom. The first two denote the Vedas and also the sayings of those who are inspired and of those who remember events of their former births. The third denotes the wisdom of celebrated teachers.

From all these three sources, namely (1) the direct Perception by Senses, (2) the indirect

Inferences of Reasoning and (3) the *dicta* of inspired or celebrated authority,—the Perfect Knowledge, by which man can attain the deliverance from pain and the final Salvation, may be derived.*

This "Knowledge" consists in a discriminative acquaintance with the "PRINCIPLES" (*Tatwas*). The *Sankhya* enumerates "Twenty-Five Principles," of which *Prakriti*,—which is also called *Mula Prakriti* or *Pradhana*,—and *Purusha*, which is called *Puman* or *Atma* are the principles. In enumerating the Twenty-Five Principles, the *Sankhya* has placed *Prakriti* at the top and the *Purusha* at the bottom. We shall, however, speak of these two first in describing the "Twenty-Five Principles."

Prakriti or *Pradhana* is Nature, the plastic origin of all things, the universal material cause, the prime cause of all things. It is eternal matter, without beginning, undiscrete, undistinguishable, destitute of parts, inferable from its effects ; being productive, but no production. In speaking of *Prakriti* the *Sankhya* does not

* All evidences to find out the "Truth," have been elaborately dealt with in the Nyaya Philosophy.

mean ordinary matter. It is an extremely Refined Essence,—an undefinable something, different from Soul (*Atma* or *Purusha*) and yet capable of bringing forth the very Universe.

The *Sankhya*, as we haae said, denies an *Iswara*,—a Personal God, a Ruler of the world by volition,—beyond *Prakriti* and *Purusha* (Nature and Soul). It says there is no proof of God's existence, unperceived by the senses, not inferred from reasoning, not yet revealed. It acknowledges a Being, issuing from *Prakriti* in *Prakriti's* union with *Purusha*, who is *Absolute Intelligence.* He is the source of individual intelligence, and origin of other existence successively evolved and developed.

The *Sankhya* expressedly affirms that the truth of such an Iswara is demonstrated, the Creator of worlds, in such sense of creation; for, "the existence of effects," it says, "is dependent upon consciousness and not upon Iswara," and "all else is from the great Principle,-- Intellect."

Yet that Being is finite; having a beginning and an end; dating from the grand development of the Universe to terminate with the con-

summation of all things. The *Sankhya* says :—"Detached from Nature, unaffected therefore by consciousness and the rest of Nature's trammels, He could have no inducement to creation; fettered by Nature, He could not be capable of creation. Guidance requires proximity, as the iron is attracted by the magnet; and in like manner, it is by proximity that living souls govern individual bodies, enlightened by animation, as hot iron is by heat.

Thus denying God, the *Sankhya* says :—"The Existent is produced from the Existent. What exists not can by no means be brought into existence. Oil is in the seed of sesanum before it is pressed; rice is in the husk before it is peeled; milk is in the udder before it is drawn. Thus an undistinguishable Cause—an eternal Nature,—an all-pervading *Prakriti*—exists from eternity. Like a tortoise she puts forth her limbs and again retracts them within her shell. At the general destruction or consummation of all things (*Pralaya*), all the elements are withdrawn and all return to the First Cause, the Undistinguishable One, who is *Prakriti*.

By the side of this Eternal and Infinite

Prakriti stands *Purusha* or *Atma* (Soul). It is neither produced nor productive. It is multitudinous, individual, sensitive, unalterable and immaterial. Like *Prakriti* it is not produced, but is eternal. But unlike *Prakriti*, it produces nothing for Himself.

This Soul is not one but innumerable, and exists in multitudes from eternity. The *Purusha* (the Multitudes of Souls) exists alone with Primeval *Prakriti*, but Himself being unable to produce any thing whatsoever. It is *united* to Nature (*Prakriti*) in order to contemplate Her.

The existence of Souls is demonstrated by many arguments.

The assemblage of sensible objects is for another ; as a bed for a sleeper ; that other who uses it must be a sensitive being and that sensitive being is soul.

There must be superintendence, as there is a charioteer to a car. The superintendent of inanimate matter is soul.

There must be one to enjoy what is formed for enjoyment,—a spectator,—a witness for it That spectator is soul.

There is a tendency to abstraction. The wise and the unwise both desire a termination of vicissitudes. The holy writ and mighty sages tend to that consummation,—the final and absolute extinction of every sort of pain. There must then be a being capable of abstraction, essentially unconnected with pleasure, pain and illusion. And that being is soul.

There is not one soul to all bodies as a string on which pearls are strung; that cannot be; there must be a separate soul for each particular body.

Birth, death and the instruments of life are allotted severally. If one soul animated all bodies, then one being born, all would be born; —one dying, all would be dead.

Birth is the union of soul with instruments, namely, intellect, consciousness, mind and corporeal organs. It is not a modification of soul, for soul is unalterable. Death is its abandonment of them, not an extinction of it, for it is imperishable. Therefore the souls are many.

Occupation are not universally the same. If one soul animated all being, then all bodies

would be stirred by the same influence, but it is not so. Some are engaged in virtue and some in evil; some in error and some in knowledge. Souls, therefore, are many.

Qualities affect differently. One is happy, another miserable. Were there but one soul, all would be alike.

It is for the contemplation of *Prakriti* and from abstraction from Her that the *Union* of *Purusha* or *Atma* with *Prakriti* takes place, as the lame and the blind join to convey and guide each other. This "*Union*" is from eternity.

By this *Union* of *Purusha* and *Prakriti*, takes place Creation, consisting in the development of "Intellect;" and the rest of the "Principles" is effected.

All the changes, expansions, manifestations and developments of *Prakriti* are due to her three inherent *Gunas*, namely, *Satwa*, *Raja* and *Tama*.*

* These three *Gunas* are the three most important factors in the Hindu Philosophy. They have been translated by the word *qualities*,—but in fact they are not *qualities* at all. They are rather a sort of inherent *natures* in *Prakriti*.

It is very difficult to translate these three *Gunas*, namely, *Satwa*, *Raja* and *Tama*, though they have been translated by the words "*Goodness*, *foulness* and *dullness*." These *Gunas* will be more clearly explained in the Vedanta Philosophy Section

The first and highest is *Satwa*. It is alleviating, enlightening, attended with joy, pleasure, happiness, and bliss, and virtue predominates in it.

The second or the middle *Guna* is *Raja*. It is active, urgent, and variable, attended with evil and misery.

The third and the lowest is *Tama*. It is heavy and obstructive, attended with sorrow, dullness and illusion.

These *Gunas* are not mere accidents or qualities of *Prakriti*, but are of Her essence and substance and enter into Her composition.*

Thus we find *Prakriti* (Primal Nature,—Infinite Subtile Matter) and *Purusha* (Multitude of Souls) exist from eternity in a mysterious *Union*. *Prakriti* on account of her three *Gunas*,—*Satwa*, *Raja* and *Tama*,—is productive and produces this Universe.

of this work. Our readers for the present to understand the Sankhya Philosophy must know by *Satwa* that which produces "Goodness," by *Raja* that which produces "energy," and by *Tama* that which produces "dullness."

* In the Vedas, specially in the Upanishads, they are pronounced to be successive modifications, one of the other. "All was *Tama*. Commanded to change, *Tama* took the form of *Raja*, and this again commanded, assumed the form of *Satwa*. (See Maitri Upanishad, V. 2.)

The first result of this mysterious *Union* is the production of *Buddhi* (Understanding) or *Mahata* (Great). It is the Great Intelligence. It is the first production of *Prakriti* increate and prolific, having power to produce other "Principles."

From *It* proceeds *Ahankara*, Consciousness or Egoism, which brings in the sense and perception of *I am*. From this *Ahankara* are produced the five "Principles," named *Tanmatras*, which are five subtile particles,—rudiments or atoms, only perceptible to beings of superior order, but imperceptible by the grosser senses of man. The five grosser elements are earth, water, fire, air and space.

Akasa or *Boma* (the space) is a diffused ethereal fluid occupying space. It has the property of audibleness, being the vehicle of sound, derived from the sonorous rudiment or ethereal atom.

Vayu (air) or *Marut* is endued with the properties of audibleness and tangibility, being sensible to hearing and touch, derived from the tangible rudiment or aerial atom.

Taja (heat or fire,) is invested with the proper-

ties of audibleness, tangibility and colour, sensible to hearing, touch and sight, derived from the colouring rudiment or igneous atom.

Apa (water) possesses the properties of audibleness, tangibility, and colour, being sensible to hearing, touch, sight, and taste-derived from the savoury rudiment or aqueous atom.

Khiti (earth) unites the properties of audibleness, tangibility, colour, savour and odour, being sensible to hearing, touch, sight, taste and smell, derived from the odorous rudiment or terrene atom.

From *Ahankara* are also produced " Eleven organs of sense and action." (*Indriyas*) Of these ten are external, five being those of " senses" and five of " actions." The remaining eleventh one is internal,—an organ both of sense and action. This organ is termed *Manas* or mind. Of the ten, the five organs of " senses" are the eye, the ear, the nose, the tongue and the skin. The five organs of " actions" are the voice, the organ of speech, the hands, the feet, the excretory terminations of the intestines, and the organs of generation.

These eleven organs with *Ahankara* and *Buddhi* are thirteen "Instruments of Knowledge." An external sense perceives,--the internal one examines. *Ahankara* makes the "selfish application"; *Buddhi* resolves; an external organ executes. Thus the world goes no.

The following then are the "Twenty-Five Principles" enumerated by the *Sankhyas* :—

1. PRAKRITI or Pradhana.

2. Buddhi or MAHATA (Intellect).

3. Ahankara (Consciousness or Egoism.)

4 to 8. Tanmatras, (Five very subtile particles or atoms.)

9 to 19. The eleven organs of senses and actions, namely—

(A) Mind :

The five organs of senses are :—

(*a*) The eye,

(*b*) The ear,

(*c*) The tongue,

(*d*) The skin,

(*e*) The nose.

The five organs of actions are :—

(*a*) The organ of speech,

(*b*) The hands,

(c) The feet,

(d) The excretory terminations of the intestines,

(e) The organs of generation.

20 to 24. The five elements are :—

(a) The earth,

(b) The water,

(c) The fire,

(d) The air,

(e) The space.

25. PURUSHA.

The desire of the *Purusha* is *Fruition* or *Liberation*. For either of these two purposes, He is in the first place invested with a subtile body, formed of only seventeen "Principles," namely, *Buddhi* (Intellect), *Ahankara* (Consciousness), *Manas* (Mind), as well as the ten other organs and instruments of life conjoined with elementary rudiments.

This person or subtile frame is called *Linga-Sarira* or *Sukshma-Sarira* and is of atomic size. It is primeval, produced from original Nature at the earliest or initial development of "Principles." It is unconfined, too subtile to restrain. It is affected by sentiments, but

incapable of enjoyment until invested with the grosser body.

For the purpose of *fruition*, *i. e.* enjoyment,—*Purusha*, clad in this subtile frame, is invested with a grosser body, composed of all the five gross elements. This grosser body is perishable.

Corporeal creation, consisting of souls invested with bodies, comprises thirteen orders of things, eight being of superior order and five of inferior order. The superior orders are :—(1) Brahma, (2) Prajapatis, (3) Indras, (4) Gods, Demi-Gods, (5) Pitris, (6) Gandharvas, Yakshas, Rakshasas, Pichasas, &c. (7) Demons and Evil Spirits, &c. (8) Man.

The five orders of the inferior class are ; (1) wild and domestic quadrupeds, (2) birds, (3) fishes (4) reptiles, and insects, (5) vegetables and inorganic substances ?

In all these different creations, Soul (*Purusha*) experiences ills arising from decay and death. Enjoyment and pleasure are ever mated with evils and miseries. Thus does it pass through innumerable *transmigrations* till it is finally liberated from its *union* with *Prakriti* (Nature.) How is then this *Liberation*

to be attained,—the Liberation which is the Final Salvation and Perfect Beatitude?

By true Knowledge. But how this TRUE KNOWLEDGE is to be attained? It is by Perfecting the INTELLECT. But how this perfecting is to be done?

This GRAND TRUTH is the BELIEF, CONCEPTION and PERCEPTION of the idea that, NEITHER I AM, NOR is AUGHT MINE, NOR DO I EXIST.

The *Sankhya* says:—'Perfection of Intellect consists in the prevention of evils, and comprises eight species, being three-fold; its prevention is also three-fold, as is the consequent perfection of the understanding. This is direct. The remaining five species are indirect, namely reasoning, (2) oral instruction, (3) study, (4) amicable intercourse, and (5) purity, internal and external.

The obstructions to the perfection of the Intellect are error, conceit, passion, hatred, fear, which are severally denominated obscurity, illusion, extreme illusion, gloom and utter darkness; these are divided into seventy-two sorts: illusion the same; extreme illusion ten; gloom eighteen; and utter darkness the same.

Error (obscurity) mistakes the irrational nature, Intellect or Consciousness or any of the five elementary atoms, for the soul, and imagines "Liberation" to consist in absorption into one of these eight "Principles."

Conceit (illusion) imagines the transcendent powers to be deliverance from evil. Thus beings of superior orders, such as Indra and Gods &c, who possess all transcendent powers, believe them to be immortal.

Passion (extreme illusion) concerns the five objects of senses, namely, (1) sound, (2) touch, (3) colour, (4) taste, and (5) smell, counted to be ten in number, five for men and five for the superior beings, such as Gods &c.

Envy or hatred (gloom) relates to the ten objects of senses and to eight transcendent powers, furnishing the means for their enjoyment.

Fear (darkness) concerns the above eighteen matters and consists in dread of ill, attendant on their loss by death or by deprivation of power.

The disability of Intellect to attain to Perfection are Twenty-eight sorts. It arises from the

defect or injury of organs which are eleven, namely, (1) deafness, (2) blindness, (3) deprivation of taste, (4) want of smell, (5) numbedness (6) dumbness, (7) handlessness, (8) lameness, (9) costiveness, (10) impotence, (11) madness.

Content are either external or internal. Internal are four sorts and external five. The internal are :—

1. Concerning Nature, as an opinion that a discriminative knowledge of Nature is a modification of that Principle itself, with a consequent expectation of deliverance by the act of Nature.

2. Concerning the proximate cause, as a belief that ascetic observances suffice to ensure Liberation.

3. Concerning time, as fancy that a deliverance will come in course of time without study.

4. Concerning luck, as a supposition that its attainment depends on destiny.

The external Content relates abstinence from enjoyment upon temporal motives, namely :—

1. Aversion from the trouble of acquisition.
2. From that of preservation.
3. Reluctance to incur loss consequent on use.

4. Evil attending on fruitions.

5. Offence of hurting objects by the enjoyment of them.

Thus we find according to the *Sankhya*, *Jnana* (KNOWLEDGE) is the means of attaining to Final Beatitude. The result of acquiring *Jnana* is the perception of the idea that, NEITHER I AM NOR IS AUGHT MINE; NOR DO I EXIST.

CHAPTER III.

THE YOGA PHILOSOPHY.

THE great Rishi Patanjali wrote his *Yoga Sutras*, bearing the common title of *Sankhya Provachana*,* in order to develop the *Sankhya* Philosophy. The *Sankhya* avoided the dissension of the existence of God, saying—

"The existence of *Iswara*† is not proven." ‡

"Of free and bound, He cannot be either, and therefore cannot exist." §

* The Yoga *Sutra* on which the Yoga Philosophy is based is ascribed to Patanjali. It has a Commentary supposed to be written by Vyasa, named *Patanjala Bhashya*. Vachaspati Misra has furnished Scholia both on the Text of Patanjali and Gloss of Vyasa.

Another Commentary on *Yoga Sutra* is by *Vijnana Bhiksu* and is known by the name of *Yoga Vartika*. There is another Commentary, named *Rajmartanda* supposed to be written by Rana Ranga Malla, the sovereign of Dhar. A Maharastra Brahman, named Nagaji Bhatta Upadhaya has written an elaborate Commentary on the *Yoga Sutra*, named *Patanjala Sutra Vritti*. Besides these there are many other works extant on the *Yoga* Philosophy. For a fuller list, please see Hall's Bibliographical Indica, pp. 9-19.

Dr. Ballantine has translated into English portions of *Yoga Sutras* and its Commentary. The whole of *Yoga Sutras* has been translated in the *Pandit*, published from Benares.

† By *Iswara* is meant here God with *qualities*,—One who creates, protects and destroys,—almost a Personal God.

‡ Kapila Sutra, 93

§ Kapila Sutra, 94.

"Soul governs Nature, not from a resolution to create, but from its proximity, as the loadstone acts on iron." *

But Patanjali says:—"God, Iswara, the Supreme Ruler, is Soul or Spirit distinct from other souls; unaffected by the ills with which they are beset, unconcerned with good or bad deeds and their consequences, and with fancies or passing thoughts. In Him is the utmost omniscience. He is the instructor of the earliest beings that have beginnings (such as Gods &c.); He Himself being infinite, unlimited by time."

The *Yoga* says:—Properties capable of degrees reach their limit somewhere, as smallness in atom and magnitude in ether; so KNOWLEDGE, which is more or less in all beings must reach its extreme limit somewhere, and that "somewhere" cannot be anywhere else but in ISWARA.

Thus admitting the existence of God and at the same time accepting all else that the Sankhya said, Patanjali goes on to point out the means—a perfectly new system,—by which pains can be avoided, re-births can be prevented, and

* Ibid, 97.

Final Beatitude is to be attained. According to him, BEATITUDE, means *Union with God*,—the complete merging of the human soul with the Supreme One; this is YOGA,—UNION, whereas according to his predecessor, Sankhya, Beatitude means *Complete Separation of Prakriti and Purusha*—Matter and Spirit. Therefore the difference is in mere words. According to the Sankhya, when the complete separation of *Prakriti* and *Purusha* takes place,—even then *Something Undefinable* exists. By the separation of *Prakriti* and *Purusha* all *merges* in THIS. The Yoga exactly says the same thing in a different way. It says: "THIS UNDEFINABLE something is the SUPREME ONE. By *Yoga*, which means the separating "soul" from the "matter,"—separating Purusha (soul) in man from Prakriti (material part) of him,—man obtains *complete union* with the Undefinable One and completely merges in Him.

The *Sankhya* has rather left a blank in the matter of pointing out the means of doing that which will bestow on man Final Beatitude. It has simply said, it can be done by Discriminating Knowledge,— by understanding the real

import of the Twenty-Five Principles. But it is not as clear on the point as it should be.

To make good these two drawbacks of the great Sankhya, namely, (1) its denial of God, and (2) its not clear way of pointing out the means of attaining Final Beatitude, Patanjali wrote his *Yoga Sutras.*

It is a complete new system; it is rather a Science than a Philosophy. It deals only with the practical means by which *Complete Union with God* can be attained. It has left the philosophical side of its system to be dwelt with by the *Sankhya*; every tenets of which, except that of the denial of God, it has accepted.

The Yoga Philosophy has been dwelt on by its author in four different chapters, called *Padas.*

The first contains *Samadhi*, the second the means of its attainment, the third the transcendent powers attained by it, and the fourth *Kaibalya.**

How is this great *Kaibalya* to be attained by man? The *Yoga* replies, "By *Samadhi.*" What

* The words *Samadhi* and *Kaibalya* will be fully explained later on.

is *Samadhi* and how is this to be gained? This is the question that Patanjali attempts to answer in his *Yoga Sutras.*

The *Yoga,* like the *Sankhya,* starts with the resolve that *Pain,* here and hereafter, must be prevented. The evil with which man has to contend lies, according to Patanjali, in the various phenomena which are produced in the mind, whether in its waking or sleeping hours, —by the perception of senses,—the deductions of reasons,—and the dogmas of authority,—by incorrect notions,—by fancy,—by the dreams in sleep,—and by the recollections of former items of knowledge called up in memory.

How is this to be done? How the "thinking principle" of the mind is to be brought under complete control? How mind is to be made *perfectly calm?* This is the only means to attain to *Samadhi.* Patanjali says:—"*Yoga* is the hindering of the modifications of the thinking principle."* The *Yoga* is that *great state* in which mind is *perfectly dead,*—in which *complete separation* of the soul has taken place with the body, and therefore mind's occupation

* *Yoga Sutra.* 2.

is gone. Yet soul remains all the time invested with body and works, as the potter's wheel continues whirling after the pot has been made by force of the impulse previously given to it. Therefore *Yoga* and its result,—*Samadhi* and *Kaibalya*,—can be attained even in this life.

The *Yoga* then goes on to describe the different steps by which *Kaibalya* can be attained. They are eight in number, namely :—

(1)	*Yama*	(5)	*Pratyahara.*
(2)	*Niyama.*	(6)	*Dhyana.*
(3)	*Asana.*	(7)	*Dharana.*
(4)	*Pranayama.*	(8)	*Samadhi.*

Patanjali distinctly urged that *Samadhi*, the last stage of *Yoga*, cannot be attained unless success is gained in the previous steps. Thus unless a *Yogee* attains complete success in *Yama*, he cannot gain *Niyama*. Unless these two are mastered, *Asana* should not be attempted. If *Asana* is not mastered, *Pranayama* is impossible. If *Pranayama* is attained, then only *Pratyahara* is to be obtained. When all these have been successfully mastered, then and only then, *Dhyana*, *Dharana* and *Samadhi* will be successively gained. Irregular attempts in

these different steps of *Yoga*, —*i. e.*, attempting one without having complete success on the previous steps, will not only be inefficacious and in vain,—but will do incalculable harm, both physical and mental. It will bring in fearful diseases and untimely death. Therefore *Yoga* is a dangerous thing to handle,—in fact it should never be attempted unless under the guidance, tuition and direction of a *Guru*, (preceptor) who has already attained to *Samadhi*.

YAMA :—

We shall first speak of *Yama*, the first step of *Yoga*.

Ahinsa (non-injuring), *Satya* (truthfulness), *Asteyam* (non-covetousness), *Brahmacherjea* (chastity), *Aparigraha* (not receiving any thing from another,)—these are called *Yama*.

Ahinsa is not giving or causing to be given the least pain by thought, word, or deed to all living things at whatever times.

Satya is relating facts as they are. Through *Satya* (truth) every thing is attained. In *Truth* every thing is established.

Asteyam is not taking other's goods by stealth, or by force, or by any other means.

Brahmacherjea is chastity in thought, word and deed always and in all conditions.

Aparigraha is non-receiving any present from any body, even when one is suffering the greatest distress.

Yama, and the next step of *Yoga*, *Niyama*, may be practised both together.

NIYAMA :—

Niyama means regular habits and observances. A man of irregular habits should never aspire to *Yoga*. From morning till evening and again from evening to morning, one, who has not been able to bring all his habits into regularity, can never be successful in *Yoga*. Besides this, he should have *Tapa* (austerity), *Swadhyaya* (study) *Sontosha* (contentment), *Soucham* (purity), *Iswara Sraniohara* (worshipping God), *Upabasha* (fasting).

Thus we find *Yama* and *Niyama* are the highest *moral training*. None can aspire to attain success in *Yoga* who is not a *good man* in the highest sense and a very great *moral man*. For a sinful man to attempt *Yoga* is not only dangerous but culpable. Even a man of ordinary morality or ordinary habits.—*i.e.* a

good man of the world as we know,—cannot be successful in *Yoga* unless he becomes *a perfectly moral and good man*, which is not an easy task.

When a man has completely mastered *Yama* and *Niyama*, he should then try *Asana*, and not till then.

ASANA :—

Asana is *Posture* which helps the furtherance of other and more difficult steps of *Yoga*. This *Asana* is a most difficult subject,—in fact from the days of Patanjali down to the modern time, this *Asana* of *Yoga* has become a distinct Science. As *Asana* has been most lucidly explained in brief by Swami Vevekananda,—we shall quote him in *extenso*.*

" The next step is *Asana*, posture, a series of exercises, physical and mental, which is to be gone through every day until certain higher states are reached. Therefore it is quite necessary that we should find a posture in which we can remain long ; that posture which is the easiest for each one is the posture to use. For one man it may be very easy to sit in a certain

* See his *Raja Yoga*, pp. 24-26.

posture, but this may be very difficult for another. We shall find later on that in the study of these physiological matters, there will be a good deal of action going on in the body. Nerve-currents will have to be displaced to a new channel. New sort of vibrations will begin, the whole constitution will be remodelled as it were. But the main part of the action will be along the spinal column, so that the one thing necessary for the posture or *asana* is to hold the spinal column free, sitting erect, holding the three parts,—the chest, neck, and head—in a straight line. Let the whole weight of the body be supported by the ribs, and then you have an easy natural posture, with the spine straight. You will naturally see that you cannot think very high thoughts with the chest in. This portion of *Yoga* is a little similar to the *Hata Yoga** which deals entirely with the physical body; the aim of the latter is to make the physical body very strong."

* To distinguish *Yoga* proper which is called *Raja Yoga* from the *Hata Yoga*, Swami Vevekananda thus remarks on the *Hata Yoga*. "The practices of *Hata Yoga* are very difficult and cannot be learnt in a day, and after all they do not lead to any spiritual growth. Many of these practices you will find in Dessarte and other teachers, such as placing the body

PRANAYAMA :—

After one has learnt to have firm erect seat, he has to perform, according to certain schools, a practice called the purifying of the nerves. This part has been rejected by some as not belonging to the *Raja Yoga*. As so great an authority as the commentator, Sankeracherjea, advises it, we think it fit that it should be mentioned, and we shall quote his own directions from his Commentary to the *Swetaswara Upanishad*. "The mind whose dross has cleared away by *Pranayama*, becomes fixed in Brahma. Therefore *Pranayama* is pointed out. First the nerves are to be purified, then comes the power to practise *Pranayama*. Stopping the right nostril with the thumb, with the left nostril fill in air, according to one's capacity; then without any interval, throw the air out through the right nostril, closing the left one.

in different postures, but the object in them is physical not psychological. There is not one muscles in the body over which a man cannot establish a perfect control; the heart can be made to stop or go on at his bidding, and in the same way, each part of the organism can be made to work at his bidding. The result of this part of *Yoga* is to make men live long. Health is the chief idea, the one goal of the *Hata-Yogee*. He is determined not to fall sick and he never does. He lives long,—a hundred years is nothing to him, he is quite young and fresh when he is 150 without one hair turned grey."

Again inhaling through the right nostril, eject through the left, according to capacity; practising this three or five times at four intervals of the day, before dawn, during midday, in the evening, and at midnight, in fifteen days or a month, purity of the nerves is attained. Then begins *Pranayama*."

Prana means the vital forces in the body and *Pranayama* means controlling them. There are three sorts of *Pranayama*, namely (1) the very simple, (2) the middle, and (3) the very high. The whole of *Pranayama* is divided into two parts, one is called "filling" and the other is called "emptying." When you begin with twelve seconds, it is the lowest *Pranayama*. When you begin with twenty-four seconds, it is the middle *Pranayama*. When you begin with thirty-six seconds, it is the very high *Pranayama*. The *Pranayama* in which there is first perspiration, then vibration of the body, and then rising from the seat and joining of the man's soul with the GREAT BLISS is the very highest *Pranayama*. In all the books, *Pranayama* is divided into *Rechaka* (exhaling), *Puruka* (inhaling), and *Kumbhaka* (stationary).

Pranayama is a very difficult subject and cannot be practised without the guidance of a *Guru*.*

PRATYAHARA :—

The word means "gathering towards oneself." Every *Indriya*, every organ of the sense, is acting outwards and coming in contact with all sorts of external objects. This is called *Bahirmukin*,—which must be made *Antermukhin*, *i. e.*, they must be made to act inwards, thus avoiding all contact with the external objects. To do this is what *Pratyahara* is. It, therefore, means the *Complete Control* of the *Will*, *i.e.* *Mind*, so that no organ of sense can come in contact with any external objects. By *Pratyahara* the mind becomes capable of attaching and detaching completely, or withdrawing itself at will, from the objects of senses.

DHARANA :—

Then comes *Dharana*. It is holding the mind to a certain point. It is forcing the mind to feel certain parts of the body and to attach itself to certain organs of sense to the exclusion of all others. For example a *Yogee*, who has

* This is from the *Kurma Purana*.

attained success in *Pratyahara*, is capable to keep his mind fixed only in the centre of his heart—and there only—to the exclusion of the whole Universe. In that state he exists only in his heart and the whole Universe is dead to him. This is *Dharana*. It cannot be gained unless one has got complete mastery over *Pratyahara*.

DHYANA :—

To explain *Dhyana* we shall briefly quote Swami Vevekananda :—

"When the mind has been trained to remain fixed on a certain internal or external location, there comes to it the power of. as it were, following in an unbroken current towards that point. This state is called *Dhyana*."

SAMADHI :—

When the power of *Dhyana* has been so much intensified as to enable to reject the external part of perception and remain meditating only on the internal part,—that state is called *Samadhi*.

The three,—*Dharana*, *Dhyana* and *Samadhi*,—together are called *Samyama*.

That is, if the mind can first concentrate upon an object, and then is able to continue in

* See *Raja Yoga*, pp. 37-38.

that concentration for a length of time, and then by continued concentration, to dwell only on the internal part of the perception of which the object was the effect, every thing comes under the control of such a mind.

The same author says:—"We have two plains in which the human mind is working. First is the conscious plain, that is to say, that sort of work which is always accompanied with the feeling of egoism. Now comes the unconscious plain, the work beneath that which is unaccompanied by the feeling of egoism; that part of mind-work which is unaccompanied with the feeling of egoism is *unconscious* work, and that part which is accompanied with the feeling of egoism is *conscious* work. In the lower animals this unconscious work is called instinct. In higher animals and in the highest of all animals, men, the second part, that which is accompanied with the feeling of egoism, prevails and is called conscious work.

But it does not end here. There is a still higher plain upon which the mind can work. It can go beyond consciousness. Just as unconscious work is beneath consciousness, so

there is another work which is above consciousness and which is not at all accompanied with the feeling of egoism. The feeling of egoism is only on the middle plain. When the mind is above or below that line, there is no feeling of "I," and yet the mind works. When the mind goes beyond this line of self-consciousness, it is called *Samadhi*, which may be called *Super-Consciousness.*

The End of Yoga:—This great *Samadhi* is the End of *Yoga*. This unperceivable state, perceived by *Yoga*, is the *Union* of Human Soul with the Supreme Soul. This is the state in which man does not exist, but only the Supreme One. This is the Philosophy of Patanjali's *Yoga*. This is its Kaibalya.

CHAPTER IV.

THE NYAYA PHILOSOPHY.

ONE of the most important of the Hindu Philosophies is Goutama's Nyaya Philosophy.* At one time it rose to a great prominence in Bengal.

* The original text of the *Nyaya* Philosophy is Goutama's *Nyaya Sutras*. It is in five *Lectures*, each divided into two *Days*, and these again sub-divided into *Prakaranas* (sections.) The *Nyaya Sutras* were printed with Vishwanath Bhattacherjea's Commentary, and Dr. Ballantine has published a translation of the first four books.

Innumerable works have been written on the *Nyaya* Philosophy. We shall try to mention some here. There are three classes of books on the *Nyaya* as on the other philosophies, namely, (1) *Vashya*, (2) *Bartika*, (3) *Tika*.

1. The *Nyaya Vashya* is the original Commentary on the *Nyaya Sutras*. It was written by *Pakshila Swamin* or *Vatsayana* and has been edited by Joynarain Tarkapanchanan in the Bibl. Ind.

2. The *Nyaya Vartika Vashya*, a Commentary on the *Vashya* by Uddyatakara Acherjea.

3. The *Nyaya-vartika-tatparya-Tika*, a Commentary on the above *Vartika*, by Vachaspati Misra.

4. The *Nyaya-Vartika-tatparya-Parisadhi*, a Commentary on the above, by Uddayana Acherjea.

5. *Tarka-bhasha*, by Keshab Misra.

6. *Tarka-bhasha-Srobara*, a Commentary on the above, by Goverdhana Misra.

7. *Bhavastha Dipika*, by Gourikanta, the author of *Sad-yukti Muktawali*.

8. *Tarka-Bhasha-Sar-Manjuri*, by Madhavadeva, the author of *Nyaya Sara*.

9. *Nyaya Sangraha*, by Rambiaga Kriti.

10. *Kusumanjali*, a metrical work on the *Nyaya*, by Narayan Ustha. It has been published and translated with its Commentary by Colebrooke.

Students from the remotest part of India came to Nuddia to learn and master the *Nyaya*.

It is rather more a Logic than a Philosophy. In the hand of the learned scholars, it rose almost to perfection as a dialectic Philosophy.

Goutama in his *Nyaya* sets out, like the founders of the other systems, with the enquiry :—What is the way to obtain *Nisreyasa* (Perfect Beatitude) ? And he then asserts that Perfect Knowledge or Knowledge of Truth is its only means. This Knowledge embraces many topics, but is chiefly directed to the true

11. *Nyaya-Sankhepa*, by Govinda Bhattacherjee, another metrical work on the *Nyaya*.

12. *Tarka Sangraha*. It has been edited and translated by Ballantine.

13. *Bhasa Paricheda* with its Commentary *Sidhanta Muktawali* by Vishwanatha Panchanana. It has a Bengali Commentary by Kashinath Tarkapanchanana. Dr. Gough has published it with its Commentary as well as an English translation.

14. *Chintamoni* by Gongesh Upadhya, a work principally on logical portion of *Nyaya*. It is this work which furnished the text book for the celebrated Nuddia School of Bengal. Based on this work Nyaya School was founded by Roghunath Siromoni. He wrote a Commentary.

15. *Didhiti*, a gloss of which was written by Mathuranath Tarkavagis. Jagadis Tarkalankar wrote a Commentary on the *Didhiti* called *Sabda-Satti-Prokasika*. Gongadhar Bhattacherjea also wrote a Commentary on the *Didhiti*.

There are innumerable other works on the *Nyaya*, too numerous to mention. Some idea of the *Nyaya* will be got by consulting Dr. Ballantine's works, specially his translation of *Tarka-Sangraha*.

condition of the Soul as separate from the body. He who obtains this Knowledge is freed from all pains and evils of the life here and hereafter and goes beyond all re-births. In fact he attains *Nisreyasa*,—Perfect Beatitude, and *Moksa*,—Final Liberation.

The pains to which the human life has been subjected are due to Soul's *Connection* and *Union* with Matter *i. e.* material body, and its continued and frequent re-births. These births are the results of human mind's constant *Pravritti* (activity) which produces *Karma*. And *Karma* again produces *Results*,—requiring rewards for meritorious works and punishments for evil acts.

This *Pravritti* of the mind has sprung from the fault of dislike, or desire, or stupidity. Their origin is traced to *Mithya Jnana* or Ignorance, or false notions. The *Nyaya* intends to remove this Ignorance, these false notions, concerning the Soul and the Universe, by the True Knowledge. This will destroy the fault of desire and dislike;—with that will pass away *Pravritti*. Re-births will then cease and the pain will be entirely removed. The removal

of all pains and the restoration of the soul to its original *State* of *Rest* is *Nesreyasa* (Perfect Beatitude). *Nesreyasa* is the *Summum Bonum* at which the *Nyaya* aims.

The following are the three requisite steps of instruction and study mentioned by Goutama.

(1) Enunciation ... (*Uddesya*).
(2) Definition ... (*Lakshana*).
(3) Investigation ... (*Pariksha*).

ENUNCIATION :—*Uddesya*—is the mention of a thing by its name, *i.e.* by a term signifying it as taught by revelation. The language is considered to have been revealed to man.

DEFINITION :—*Lakshana*—sets forth a peculiar property, constituting the essential character of a thing.

INVESTIGATION :—*Pariksha*—consists in disquisitioning upon the pertinence and sufficiency of the definition.

Following this mode of study, the *Nesreyasa* is to be attained through Knowledge, which means the conviction of "the soul's eternal existence separable from body." This Knowledge, then, is to be gained by the *Nyaya*. Goutama enumerates sixteen heads or topics

to be learnt and studied. They are as follows :

(1) Proof (*Pramana*).
(2) That which is to be proven (*Prameya*).

These two are chief ;—the rest are accessories.

(3) Doubt ... (*Sansaya*).
(4) Motive ... (*Prayojana*).
(5) Instance ... (*Drishtanta*).
(6) Demonstrated truth (*Sidhanta*).
(7) Member of a syllogism (*Nyaya*).
(8) Reasoning by reduction to absurdity.
(9) Ascertainment ... (*Tarka*).
(10) Thesis ... (*Nirnaya*).
(11) Controversy ... (*Katha*).
(12) Objection ... (*Apathya*).
(13) Fallacious reason ... (*Hetwabhasa*).
(14) Perversion ... (*Chhala*).
(15) Futility ... (*Jati*).
(16) Confutation ... (*Nigrahastana*).

The aim of *Nyaya* is to prove that which is to be proven. What then is to be proven ? The *Nyaya* answers, "the Soul." It includes, according to Goutama the following twelve objects :

(1) Soul ... (*Atma*).
(2) Body ... (*Sharira*).
(3) Organs of Senses ... (*Indriyas*).
(4) Objects of Senses ... (*Artha*).
(5) Understanding ... (*Buddhi*).
(6) Mind ... (*Mana*).
(7) Activity ... (*Pravritti*).
(8) Fault ... (*Dosha*).
(9) Transmigration ... (*Pretyabhava*).
(10) Fruit ... (*Fala*).
(11) Pain ... (*Dukhya*).
(12) Beatitude ... (*Apavarga*).

Proof (*Pramana*), by which these objects are known and demonstrated, is of four kinds, namely :

(1) Perception ... (*Pratakhya*).
(2) Inference ... (*Anumana*).
 (*a*) Consequent.
 (*b*) Antecedent.
 (*c*) Analogous.
(3) Comparison ... (*Upamana*).
(4) Affirmation ... (*Sabda*).
 (*a*) Tradition.
 (*b*) Revelation.

The objects to be proven are to be proved

and demonstrated by four different sorts of proofs,—that is, they must be demonstrated, (1) by the knowledge and experience of the ancient sages and by the revelations of the holy Vedas, (2) they must be seen and felt by the organs of senses, (3) they must be demonstrated by different inferences, or (4) they must be proved by examples.

Let us first see what Goutama means by his twelve Objects to be proven, and then we shall describe the way pointed out by the *Nyaya* by which these twelve Objects can be proved.

THESE TWELVE OBJECTS ARE :—

ATMA :—

The *Nyaya*, like the Sankhya, says,—Souls are multitudinous, *i.e.* are infinite in number. There are two sorts of souls,—one *Paramatma*, the Supreme Soul, and the other, innumerable *Jibatma* (human souls). The Supreme Soul is the seat of Eternal Knowledge. He is the Master of all things. The individual soul is infinite, for whithersoever the body goes, there the soul too is present. It experiences the fruits of its deeds,—pain or pleasure. It is eternal, because it is infinite. It is the site of knowledge

or sentiment ; distinct from body and from the senses, different for each individual co-existent person ; and perceived by the mental organ. It has fourteen qualities, namely (1) number, (2) quantity, (3) severalty, (4) conjunction, (5) disjunction, (6) intellect, (7) pleasure, (8) pain, (9) desire, (10) aversion, (11) volition, (12) merit, (13) demerit, (14) faculty of imagination.

SARIRA :—

The second object to be proved is *Body.* It is an ultimate compound ;—composed of parts and has been developed from atoms. Associated with the soul, it enjoys the fruits of actions. It is distinguished as being the site of mascular action, and of the organs of sensation and of the sentiments, or feelings of pleasure and pain experienced by the soul. In its constitution, it is earthly and has the qualities which belong to earth ; it is not composed in part of the other elements,—they being heterogenous, which the body is not.

Besides the human bodies,—Goutama enumerates other bodies distributed through this and other worlds. Like the Upanishads, he describes

them as aqueous, igneous and aerial. Earthly bodies are generated and ungenerated. The former include the viviparous, the oviparous, the insects engendered in filth and hot moisture, and the plants which germinate from the soil. The third class include worms, maggots and the like to which the Vedas and all the Schools ascribe a spontaneous origin.

INDRIYAS :—

The third objects to be proved are the *organs of sensation.* The organs of sense originating from the elements are smell, taste, sight, touch, and hearing. An organ of sense is defined as an instrument of knowledge, conjoined to the body, and imperceptible to the senses. The five organs of sense are not modifications of consciousness, as the Sankhya affirms, but material, constituted of the elements, earth, water, light, air and ether.

The organ of vision is lucid, the organ of hearing is ethereal, that of taste aqueous, of feeling aerial and smelling earthly. The sight of the visual organ is the pupil of the eye, of the auditory organ, the infree of the ear, of the olfactory organ, the nostril or the tip of the

nose, of the taste, the tip of the tongue, of the feeling, the skin.

The objects apprehended by the organs of senses are odour, flavour, colour, touch and sound.

The existence of the organs of sense is proved by inference from the fact of the apprehension of these objects, as the act of cutting implies an instrument,—an axe or a knife.

The *Nyaya* asserts six organs of sense, namely (1) smell, (2) taste, (3) sight, (4) touch, (5) hearing, and (6) mind, and not five only, as the Bouddhas maintain, nor so many as eleven as the Sankhya says.

Mind is the instrument which apprehends pain, pleasure, and the internal sensation. It apprehends external objects by its union with the five external senses. Its existence is proved by the fact that our sensations occur only one at a time. If apparently several sensations arise in the soul, it is only from their rapidity, just as a lighted torch, when swung round quickly, seems to be one ring of fire. It is in itself single. Each soul has only one mind. It is limited and not infinite; but it is eternal.

ARTHA :—

The fourth object of knowledge are the *Objects of Sense, i.e.* of external five senses. We shall explain them fully in the *Vaisasika* Philosophy.

BUDDHI :—

The fifth object of proof is *Understanding.* It is apprehension, knowledge, or conception, defined as that which manifests or makes known a matter. It is twofold,—namely (1) Notion, and (2) Remembrance (*Anubhava* and *Smarana*).

Notion includes two sorts, right and wrong.

Right notion (*Prama*) is such as is incontrovertible. It is derived from proof, and is consequently threefold, namely (1) doubt, (2) premises, liable to reduction to absurdity, and (3) error.

Remembrance also is either right or wrong. Both occur, especially right remembrance, while awake. In sleep remembrance is wrong.

MANAS :—

The sixth of the object to be proved is the mind. By *Manas* the Hindu philosophers do not exactly mean what the word mind signifies. It is one of the *Indriyas*, the organs of sense,

though of internal perception, and not of outward observation. We have seen, the *Nyaya* dwelt upon it as the sixth of the organs of sense. It again speaks of it independently of the senses. Amongst its twelve objects of proof. it is the sixth. So mind must be proved and known as soul, body &c.

PRAVRITTI :—

The activity of the mind and body is the seventh object of knowledge. Oral activity of the utterances of voice,—mental, the perceptions of the mind, and corporal, the gestures of the body. It is determination,—the result of passion and the cause of virtue and vice, or merit and demerit, according as the act is one enjoined or forbidden. It is oral, mental, or corporal, not comprehending unconscious vital functions.

DOSHA ;—

It is the eighth of the object to be proved and known. It includes passion, or extreme desire, aversion, error or delusion.

PRETYABHAVA :—

This is the ninth object of proof. It is the state to which the soul goes after death. It is

the state of transmigration. From death comes birth,—this is reproduction (*Punarutpatti*).

FALA :—

It is the fruit of the activity of the mind and body. Action or cause is found to produce effects or fruits. So it is the *Punarbhaga*, *i.e.* feeling of pleasure or pain in association of the body, mind, and senses.

DUKHYA :—

Pain is the eleventh object to be proven. It is needless to dilate upon pain,—for pain is felt by every body ; and it has been clearly described in the Sankhya Philosophy.

APAVARGA :—

This is the last of the twelve objects of knowledge according to Goutama. This is the *Summum Bonum* of the Nyaya Philosophy. It is its Perfect Beatitude. This Liberation from ill is attained by soul, acquainted with the Truth (*Tatta*) by means of the Holy Science. Devoid of passion through knowledge of the evil incident to objects, meditating on itself and by the maturity of self-knowledge, making its own essence present, relieved from impediments, not earning fresh merit or demerit by deeds

done with desire, discerning the previous burden of merit or demerit, by devout contemplation, and acquitting it through compressed endurance of its fruits,—and thus previous acts being benumbed and present body departed, and no future body accruing, there is no further connection with the various sorts of ill, since there is no cause from them. This is the prevention of pain of every sort. This is *Apavarga*, the Deliverance and Beatitude.

Out of the sixteen topics dwelt by the *Nyaya*, we have so far spoken about two, namely (1) Proof, and (2) the Object to be proven. The third of the sixteen topics of the Nyaya is *Sansaya* (doubt). If the proofs and objects to be proven are taken as granted, there ends matter,—but it is neither reasonable, nor natural that every body should accept them as truths, therefore *Doubt* is the natural sequence. One is bound to question and dispute both,—and the *Nyaya* goes on to dispute them.

SANSAYA :—

It is the consideration of various contrary matters in regard to one and the same thing. It is of three sorts, (1) arising from common,

or (2) peculiar qualities, or (3) merely from contradiction,—discriminating marks being in the three cases unnoticed. Thus an object is observed, a question is asked whether it is a man or a post, no distinguishing mark being perceived. A *Sansaya* (doubt) arises. Again smell is a peculiar quality of the earth. It does not belong to eternal substances, like ether, nor to transient. A doubt arises. So one says, sound is eternal, another says it is not,—the third doubts. In fact *Sansaya* is the source, basis, way, the cause which inspires one to search for truth. Where there is no doubt, there would be no enquiry after truth.

PRAYAJANA :—

The fourth topic of *Nyaya* is *Prayajana* (motive). It is that by which man is actuated to move to action. It is the desire of attaining pleasure, or of shunning pain, or the wish of exemption from both. If this was not the eternal impulse of the human mind, there would have no need for the search for truth. In order to get out of doubt, one must have a *motive* for enquiring further. Therefore *Praya-*

jana has been considered by the *Nyaya* as the fourth topic.

DRISTANTA :—

Instance or example is the fifth topic of the *Nyaya*. It is a topic on which both disputants consent. Instances and examples are established facts and tenets which are well received and acknowledged. If known among the unlearned, they are called familiar facts ;—other facts are scientific, known among the schools of philosophy. Of these some are dogmas of all the schools, others are peculiar to an individual school ; some are hypothetical, and some are implied as inevitable corollaries requiring no special proof. All of them furnish data, on which, as a foundation, further inquiry may be based and new conclusions be established. These are called instances; without them no argument can be carried on and no truth established.

SIDHANTA :—

It is demonstrated truth. It is of four sorts, namely (1) universally acknowledged, (2) partially so, (3) hypothetically so, (4) argumentatively so. Thus, existence of substance, or that

to which properties appertain, is universally recognised, though the abstract notion of it may not be so. Mind is by the *Sankhyas* considered to be an organ of perception. The eternity of sound is admitted in the *Nyaya*. Supposing the creation of the world proved, omniscience of the Creator follows. Thus Sidhanta is the demonstrated, the established conclusion in a matter to be proven.

NYAYA :—

How one is to come to *Sidhanta*? By *Nyaya*, or by a regular argument or complete syllogism. It consists of five *Avayava* (members, or component parts), namely :

(1)	*Pratijna*	...	(Proposition).
(2)	*Hetu*	...	(Reason).
(3)	*Udharana*	...	(Example).
(4)	*Upanaya*	...	(Application).
(5)	*Niyamana*	...	(Conclusion).

Thus :—

Proposition :—The hill is fiery ;

Reason :—For it smokes ;

Example :—What smokes is fiery ;

Application :—The hill is smoking ;

Conclusion :—The hill is fiery.*

Again.

1. Sound is non-eternal.

Why ?

2. Because it is produced.

And why ?

3. Because whatever is produced is non-eternal as pots, pans &c.

4. Sound is thus produced.

5. Therefore it is not eternal.

In this way *Proposition* can be brought to a right and logical and true *Conclusion* by the *Reason*, *Example* and *Application*,—the five members of *Nyaya*.

TARKA :—

If the *Conclusion* arrived at by the *Nyaya* above mentioned be disputed,—should an argument be not clearly apprehended,—the hearer is directed to look at it from the opposite point of view. For example one says.—

"The hill is not fiery, though it smokes."

* This philosophy has taken its name from its this part which is named *Nyaya* or syllogism. In fact it is the most important portion of the *Nyaya* Philosophy. It will be found that the *Nyaya* of the ancient Hindus can be most favourably compared with the modern logic. We have hardly any space in this little work to compare one with the other.

He admits, however, that where there is no fire, there cannot be any smoke.

He is then confronted with the argument that if there were no fire on the hill, there could not be any smoke,— therefore the hill must be fiery.

This is called *Tarka i. e.*, reducing one's opinion or theory to absurdity. It is a mode of reasoning for the investigation of truth by deduction from wrong premises to an inadmissable conclusion which is at variance with proof whether actual perception of a demonstrable inference. The conclusion to which the premises would lead is inadmisable as contrary to what is demonstrated, or as conceding what is disposed.

NIRNAYA :—

It is the determination of truth,—*i. e.*, the fruit of proof,—the result of evidence and of reasoning,—confuting objections, and establishing the position in question.

KATHA :—

Katha or disputation is conference or dialogue,—interlocutor maintaining contrary positions whether contending for victory or seeking the truth. It comprises the following

three of the sixteen categories of *Nyaya*, namely, (1) *Jalfa*, (2) *Vada*, and (3) *Vitanda*.

JALFA :—

It is a debate of disputants contending for victory,—each seeking to establish his own position and to overthrow the opponent's.

VADA :—

It is cavil or controversy, in which the disputant seeks to confute his opponent without trying to support his own position.

HETWABHASA :—

It is fallacy or semblance of a reason.

CHHALA :—

Fraud, or perversion, or misconstruction is the next category. It is of three sorts, namely (1) verbal misconstruction of what is ambiguous, (2) perverting in a literal sense what is said in a metaphorical sense, and (3) generalising what is particular.

JATI :—

The fifteenth category of *Nyaya* is *Jati* or a futile answer or self-confuting reply. It is of twenty-four sorts.

NIGRAHA STHANA :—

It is the last of the categories of *Nyaya*. It

is the failure of argument, or the reason of defeat. It is the termination of a controversy. It is of twenty-two sorts.

Beginning with *Sanshaya* (doubt), the *Nyaya* goes on step by step to find out the Truth,—the various steps being :—

(*a*) *Prayajana* ... (Motive).
(*b*) *Dristanta* ... (Instance).
(*c*) *Sidhanta* ... (Truth demonstrated).
(*d*) *Nyaya* ... (Syllogism or the way of argument).
(*e*) *Tarka* ... (Arguments).

Following the five above steps, it at last comes to *Nirnaya*, the determination of truth. Thus Goutama in his *Nyaya* has so far provided fairly all the various ways of argument to find out the truth,—but even then there may be many who will not accept the conclusion thus arrived as true. He, therefore, next takes up the subject of *Katha*, or disputation, or controversy. He then goes on to describe the various sorts of disputants that controversy brings forth. He first mentions three classes who are more or less lowest opponents, namely :—

1. Those who enter into candid discussion

in order to arrive at truth, (2) the wranglers who aim only to get victory as material for self-gratfication, and (3) the triffler who only finds fault with the arguments of others without setting forth any thing himself.

He then mentions five classes beyond these. They furnish only apparent reasons which are really fallacies, and then deceive themselves and others.

He then mentions those who employ arguments dishonestly, solely with the intent of thwarting their opponents.

Some others employ objections, miserable and futile, that can mislead no one.

He finally mentions the lowest rank of disputants who are absolute blockheads, who, though they doggedly oppose the truth, are too stupid to understand it.

Thus we find the *Nyaya* is rather more a Science of Reasoning and Logic than a Philosophy. In fact in its philosophical portion, it very little differs materially from the other Schools of Philosophy. It rose to the highest prominence, not for its philosophy, but for its wonderful system of reasoning

and logic and the way to find out the truth. The best of the major portion of Goutama's *Sutras* deal with this portion of the subject, and innumerable scholiasts and commentators have written mostly on this latter portion of the *Nyaya*. In latter days all the other philosophies—or rather the followers of all the other different schools of philosophies,—depended mainly on the reasoning and logical portion of the *Nyaya* to support and maintain their own philosophies. Thus *Nyaya*, for its intrinsic and special merit, rose to the highest prominence and became the best and the most studied subject in India.*

* As we have said the *Nyaya* and *Vaisasika* philosophies are but two sister philosophies. It is very difficult, therefore, to determine how far certain points belong to the *Vaisasika* as distinguished from the *Nyaya*. An alliance early took place between the *Nyaya* and the *Vaisasika* system.

CHAPTER V.

THE VAISASIKA PHILOSOPHY.

THE Vaisasika Philosophy is a part of the great Nyaya Philosophy.* The *Nyaya Sutras* deal chiefly with the logical mode of a sound enquiry after Right Objects of Knowledge, whereas *Vaisasika Sutras* take up the physical as well as mental branches of human knowledge. Both the *Nyaya* and the *Vaisasika* start with the enquiry—What is the way to attain PERFECT BEATITUDE (*Nisreyasa*)? And both assert that "Deliverence" (*Moksa*) is only to be attained by the "Knowledge of Truth." Kanada in his first Sutra says:—"Emancipation (*Moksa*) is to be attained through the Knowledge of Truth,

* *Vaisasika Sutras* were edited in Biblo-Ind with Sanker Misra's Commentary and a gloss by the editor, Pundit Jugnarain Tarkapanchanan. Max Muller wrote a paper as an appendix on Indian Logic in Arch Bishop Thomson's Laws of Thought. Roer has given a German translation of the Sutras with extracts from the Commentary. Dr. Gough has published an English translation with similar extracts in the *Pundit*.

As for the texts on the *Vaisasika Sutras*, they were annotated by Prasataspada in the *Prasataspada Bhasya* or *Dravya Bhasya*. There are three glosses on this work, two anonymous and one, the *Kiranavali*, by Udayana Acherjea. *Kiranavali* has been commented upon by *Kiranavali Prakasha*.

which specially relates to the agreement and disagreement of the six *Padarthas* (categories).' '

The Sankhya says,—" Emancipation and final Salvation are to be gained by the discriminative knowledge of the Twenty-five Principles." Kanada says, it can be done by the knowledge of the agreement and disagreement of the six *Padarthas*."

These six *Padarthas*, the Objects of Knowledge, are the following.

(1) *Dravya* (Substance.)
(2) *Guna* (Quality.)
(3) *Karma* (Action.)
(4) *Samanya* (Genus.)
(5) *Visesha* (Difference.)
(6) *Samava*, (Intimate relation.)

With the above six Objects of Knowledge, the commentators add another, named *Abhavate* (*Non-existence* or *Negation.*)

SUBSTANCE.

Substance (*Dravya*) is the sole substratrum. It possesses qualities and actions. It is the intimate cause of an aggregate effect or product. It is the site of qualities and of actions, or that in which qualities abide, and in which action takes place.

Substance is divided into nine classes, namely :—

(1) Earth ... (*Prithivi*)
(2) Water ... (*Apa*)
(3) Light ... (*Teja*)
(4) Air ... (*Vayu*)
(5) Ether ... (*Akasha*)
(6) Time ... (*Kala*)
(7) Space ... (*Dik*)
(8) Soul ... (*Atma*)
(9) Mind ... (*Mana.*)

EARTH :—It occupies the first place among the *Substances*. It possesses substantiality and qualities. In particular it possesses form, action, and velocity. It has feel, colour, gravity, odour, and taste. Odour is its distinguishing quality. It is the site of various colours. It has three kinds of feel,—hot, cold, and temperate. It is eternal as atoms and non-eternal in respect to its parts. All objects are compounds of it, from the smallest, consisting of two atoms to the largest, the universe. Its aggregates are of three kinds, namely (1) organism, (2) organs, and (3) inorganic objects.

The organised bodies are of four kinds.

The inorganic are atoms and the like.

The organ originating from earth is that of smell.

WATER :—It has fourteen qualities, namely, (1) touch, (2) number, (3) quality, (4) individuality, (5) conjunction, (6) disjunction, (7) priority, (8) posteriority, (9) velocity, (10) gravity, (11) fluidity, (12) colour, (13) savour, (14) and viscidity. Odour does not belong to it except accidentally. Its colour is said to be white ; its taste and feel are sweet and cold. As atoms it is eternal. Its aggregates and various forms are transient. Its organisms are not born. Its inorganic objects are the seas, rivers, snow, rain and the like. The organ is the tongue in which saliva is produced.

LIGHT :—It is the same as heat. It has eleven qualities, first eight as that of water,—the remaining three are colour, fluidity and viscidity. It possesses neither smell, taste, nor gravity. It has white as its colour ; its fluidity is not insiate, but accidental ; eternity and non-eternity are attributed to it as to the earth and water. Its organ is the eye ; the visual rays which is the organ of sight is lucid. Its organic lucid

bodies are lightening, fire and gold. Sometimes it is both seen and felt as fire ; sometimes only seen or felt ; sometimes it is neither seen nor felt. It is of four kinds, namely (1) earthy light, (2) celestial light, (3) alvine light, (4) and miner light.

AIR :—It has the same qualities as light, excepting colour and fluidity. It has no colour, it is sensible to touch. Its temperature is its distinctive quality ; it is neither cold nor hot ; its motion is crooked ; the feel in the air is natural to it, and from this its existence is inferred. As atoms it is eternal ; its aggregates are transient. Its organisms are aerial bodies ; its objects are all substances intermediate between the vital air and the great element. Besides the air upon the earth's surface, the breath and the vital airs *i.e.*, the vital functions, are reckoned separately.

ETHER :—Its distinguishing quality is sound. Its organ is the ear. It has many titles ; it is infinite, eternal, and one. It appears white by its connection with some lucid orb.

TIME :—It has the qualities of number, quantity, severalty, conjunction and disjunction.

It has also the attributes of ubiquity and infinity. It is inferred from priority, sequence, and the like;—from quickness and slowness in motion, from the contrast between the young and the old. It is called past, present and future. Time is the producer of all that is produced and the substrate of all worlds.

SPACE :—It is one and eternal, ubiquitous and infinite. It is the substrate of the notions of here and there, proximity and distance. Its qualities are those of time.

THE SOUL :—It is ubiquitous and infinite ; it has the qualities of number, and the like which are possessed by space and time. Its existence is shown from the fact that there is an agent who controls the senses as a knife cuts. Without it, the senses would be useless, for they are instruments of an unseen Ruler.

All material substances, according to Kanada, are primarily Atoms and secondarily Aggregates. They are eternal in Atoms and transient in Aggregates. Kanada thus explains the "existence" and "aggregation" of atoms.

The mote which is seen in a sun-beam is the smallest perceptible quantity. Being a substance

and effect, it must be composed of what is less than itself, and this likewise is a substance and an effect, for the component part of a substance that has magnitude must be an effect. This again must be composed of what is smaller, and that smaller thing is an atom. It is simple and uncomposed, else the series will be endless; and were it pursued indifinitely, there would be no difference of magnitude between a mustard seed and a mountain, a gnat and an elephant, each alike containing an infinity of particles. The ultimate atom is then simple.

The first compound consists of two atoms, for one does not enter into composition, and there is no argument to prove that more than two must be united.

The next consists of three double atoms, for if only two were conjoined, magnitude would hardly ensure, since it must be produced either by size or number of particles. It cannot be their size, and therefore it must be their number. Nor is there any reason for assuming the union of four double atoms, since three suffice to originate magnitude.

Two earthly atoms, concurring by an unseen

peculiar virtue, the Creative Will of God, or Time, or other competent Cause, constitute a double atom of earth, and by concourse of three binary atoms, a tertiary atom is produced," and by concourse of four triple atoms a quarternary atom and so on to a gross, grosser and the grossest mass of earth.

Thus this great *earth* is produced and in like manner is produced the great *water* from aqueous atoms, great *light* from luminous atoms and great *air* from aerial atoms.

The qualities that belong to the effect are those which appertain to integrant part or primary particle, as its material cause, and conversly the qualities, which belong to the cause, are found in the effect.

The desolution of substances proceeds inversely. In the integrant parts of an aggregate substance resulting from composition, as in the potsherd, of an earthen jar, action is induced by pressure attended with velocity, or by simple pressure. Disjunction ensues, whereby the Union, which was the cause of incohation of members, is annulled, and the integral substance consisting of those members is resolved into its

parts and is destroyed, for it ceases to subsist as a whole.

QUALITY.

Quality is very closely connected with substance. Twenty-four qualities are enumerated, although Kanada in his Vaisasika Philosophy mentions only seventeen. The twenty-four qualities are as follows :—

(1)	*Rupa* ...	... Colour.
(2)	*Rasa* ...	... Sovour.
(3)	*Gandha* ...	... Odour.
(4)	*Sparsa* ...	... Feel.
(5)	*Sankhya* ...	... Number.
(6)	*Parimana* ...	... Quantity.
(7)	*Prithakatwa*	... Individuality, and Severalty.
(8)	*Sangyoga* ...	... Conjunction.
(9)	*Vivaga* ...	... Disjunction.
(10)	*Paratwa* ...	... Priority.
(11)	*Aparatwa* ...	... Prosteriority.
(12)	*Gurutwa* ...	... Gravity.
(13)	*Dravatwa* ...	... Fluidity.
(14)	*Sneha* ...	... Viscidity.
(15)	*Sabda* ...	... Sound.
(16)	*Buddhi* ...	... Intelligence.

(17)	*Sukha*	Pleasure.
(18)	*Dukhya*	Pain.
(19)	*Ichha*	Desire.
(20)	*Dwesha*	Aversion.
(21)	*Prayatna*	Volition.
(22)	*Dharma*	Virtue.
(23)	*Adharma*	Vice.
(24)	*Sanskara* ...	Faculty.

We shall now make an attempt to explain as lucidly as possible these twenty-four sorts of qualities as put forward by Kanada in his *Vaisasika.*

COLOUR :—It is a peculiar quality to be perceived only by sight. It is to be found in three substances, namely earth, water and light. It is a characteristic quality of the last, and in it, it is white and resplendent. In water it is white, but without lusture. In earth it is variable, and seven colours are to be seen,—namely white, yellow, green, red, black, tawny and variagated.

SAVOUR :—It is a peculiar quality to be perceived only by the organ of taste. It is to be found in two substances, namely earth and water. It is a characteristic quality of the last,

and in it, is sweet.* In earth it is variable, and there are six sorts, namely, sweet, bitter, pungent, astringent, acid and saline.

ODOUR :—It is a quality to be perceived by the organ of smell. It abides only in earth. In others when found, it is borrowed or taken from the earth. There are two sorts of odour, namely good and bad.

FEEL :—It is a quality to be perceived by the organ of feeling, *i.e.*, skin. It abides in four substances, namely earth, water, light, and air. There are three sorts of *feel i.e.* cold, hot and temperate. In water it is cold ; in light hot ; in earth and air temperate.

NUMBER :—It is the reason of perceiving and reckoning one, two or many, to the utmost limit of numeration.*

QUANTITY :—It is the special cause of the use and perception of measure. It is an universal quality common to all substances. It is of two

* Madhavacherjea in his *Sarva Darsana Sangraha*, p. 107 thus describes the origin of the idea of quality. " First there is the contact of the organ of sense with the object, then arises the knowledge of the genus unity, and then the distinguishing perception, then the production of duality in the object ; then the knowledge of the abstract genus of daulity, then the knowledge of the quality duality as it exists in the two things, then the conception, *Sanskara.*

sorts,—either extreme littleness or shortness, or extreme length and greatness, and both are eternal.

INDIVIDUALITY:—It is common to all substances. It is of two sorts, (*a*) of one, or a single pair, or (*b*) it is manifold. It is the cause of the knowledge of separate things. It is eternal in eternal things and transient in transient things.

CONJUNCTION:—It is transient connection. It is also a universal quality. It is of three kinds,—namely, (*a*) simple, (*b*) reciprocal, and (*c*) mediate.

DISJUNCTION:—It is the reverse of the last and is preceded by it. It is also a universal quality. It has the same three divisions, being simple, reciprocal and mediate.

PRIORITY AND POSTERIORITY:—They are correlative qualities, belonging to *place* and *time*. As belonging to place, they are called proximity and distance; as regards time, they are termed youth and age.

WEIGHT:—It is that which produces falling. It abides in each and water. It is imperceptible to the senses, but is inferred from the falling of bodies. It is eternal in eternal substances, but intransient products in transient.

FLUIDITY :—It is the cause of trickling. It is of two kinds, (*a*) innate, and (*b*) derived from a cause. It is innate in water, but in earth and light it is accidental, being produced from the action of heat. It is perceptible by two senses, sight and touch.

VISCIDITY :—It is the cause of agglutination. It abides in water ; oil has it in abundance.

SOUND :—It is a quality which abides in ether. There are two kinds of sounds, namely musical and articulate.*

The following qualities are perceptible by the mental organs and not by the external senses.

INTELLIGENCE :—It has been reckoned by Kanada as one of the *Qualitties*, but Goutama in his *Nyaya* has placed it in one of the *Objects* to be proved. However, as regards the main point, both agree. These five qualities have been fully dwelt on when we spoke of the Nyaya Philosophy.

PLEASURE AND PAIN :—There is nothing much to explain about these two matters. Pain or evil is placed by Goutama among the *Objects* of

* Kanada in his Vaisasika has called sound eternal, but Goutama in his *Nyaya* has disputed it.

proof; under the head of Deliverance it will be further noticed with its converse, pleasure.

DESIRE AND AVERSION:—Desire is the wish of pleasure and of the absence of pain. It is three-fold, namely, (1) that which has for its objects the last end, and *Summum Bonam*, (2) that whose object is the means for obtaining something else, the instrument of accomplishing another object, (3) the desire for action.

VOLITION:—It is a determination to produce gratification. Its occasion is desire; its reason is perception. Hence it has three kinds, namely, (1) active effort, (2) cessation from activity, and (3) the natural efforts of the animal functions. The last are beyond the perceptions of the senses.

VIRTUE AND VICE:—They are the causes of pleasure and pain. The former arises from doing what is enjoined; the latter from doing what is forbidden.

FACULTY:—It is the last quality. It has three kinds, namely, (1) velocity, which is a cause of action; it abides only in material bodies. (2) *Elasticity* is by some considered to belong noly to terrene objects. It is imperceptible to the

senses. (3) *Memory*, it is the cause of recollection and is regulated and aided by association, as by the sight of objects. It is only found in sentient beings.

These are the *Twenty-four Qualities* of Kanada.

Action :—

It consists in motion. It abides only in substances ; it is the cause of conjunction and disjunction. It has no qualities and is transient. Kanada says :—"Action is that which abides in one substance, is without qualities, and is the direct cause of conjunctions and disjunctions."

Actions are of five sorts, namely, (1) to move upward, (2) to move downwards, (3) to move forward, (4) to move horizontally, and (5) to go on, including many varieties under the last comprehensive head.

Genus :—

By this is understood the condition of similar things. It causes us to perceive conformity. It is eternal, single,—concerns many things and abides in substances, qualities and actions. It has two degrees, namely, (1) existence is the highest and regards numerous objects, (2) abstraction of the individual is the lower. There

is a third,--intermediate. These greatly resemble genus, species and individuality. In another view, they are only two, namely, genus (*Jati*) and species (*Upadhi*).

DIFFERENCE :—

Difference or particularity is the cause of perception of exclusion. It affects a particular and single object which is devoid of community. It abides in eternal substances. Such substances are mind, soul, place and the etherial element, and the atoms of earth, water, light and air.

NON-EXISTENCE :—

As we have said, a seventh *Padartha* or Category is usually added to these,—that of *Non-existence* or *Negation*. It is of four kinds, namely, (1) Mutual non-existence, (2) Antecedent non-existence, (3) Emergent non-existence, and (4) absolute non-existence.

Mutual non-existence is the reciprocal negation of identity, essence, or respective peculiarity.

Antecedent non-existence is a present negation of what will be,--a negation in the material cause previous to the effect.

Emergent non-existence is destruction, it is

negation in the cause after negation through all the three times.

Thus we find in Kanada's opinion the *True Knowledge* of the Six *Padarthas* plus *Non-existence* is the means to attain to the Final Beatitude. These *Padarthas* have been dwelt on by Kanada in his Vaisasika Philosophy to the minutest point,—so much so that perhaps it includes all that the modern physical science says. In fact it is a diognosis of Nature,—of Matter,—of what we see, feel and perceive. In Kanada's opinion, therefore,—if it is to be put in plain words,—the *Study of Nature* to the minutest point and to feel, perceive and understand Her is the way to FINAL BEATITUDE.

A COMPREHENSIVE HISTORY

OF THE

RELIGION OF THE HINDUS,

ITS BIRTH, RISE, DEVELOPMENT AND EXPANSION.

BY

DHIRENDRA NATH PAL,

AUTHOR OF SRIKRISHNA, HIS LIFE AND TEACHINGS, ETC.

PHILOSOPHIC PERIOD.

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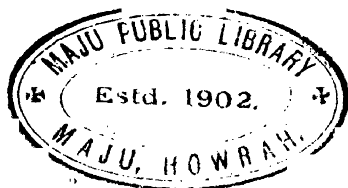
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THE RELIGION OF THE HINDUS.

PHILOSOPHIC PERIOD.

CHAPTER VI.

THE MIMANSA PHILOSOPHY.

THE Mimansa Philosophy is divided into two parts, namely the *Purva-Mimansa* and the *Uttara-Mimansa*; the latter being well-known by the name of the *Vedanta*, which we shall describe in the next chapter. *Purva-Mimansa*, as a matter of fact, is not a Philosophy; it is rather a defence of the Vedic rites and rituals. Its purpose is to determine the *Sense of Revelation*, *i. e.*, of the Vedas. Its whole scope is the ascertainment of *Dharma* or *Duty*,—*Dharma* here signifying the *Sacrifices*, *Rites*, *Rituals* and other acts of religion ordained in the Vedas.*

* The Purva-Mimansa philosophy is based on the *Sutras* of Jaimini. Other ancient writers quoted by the *Jaimani Sutras* as authorities are Atreya, Badrayana, Labukayana, Aitisayana &c.

The *Jaimani Sutras* are arranged in twelve lectures, each sub-divided into four chapters, except the 3rd, 6th, and 10th

Jaimani in his first *Sutra* says :—" Now then the study of *Dharma* (duty) is to be commenced. Dharma is a purpose which is inculcated by a command. Its reason must be enquired."

The commentator remarks on this :—" Next after reading the Veda, and therefore for the sake of understanding it, the " duty " enjoined by it is to be investigated. Duty is a meaning

lectures, which contain twice as many, making the entire number sixty chapters. These again are divided into sections, cases, or topics, ordinarily comprising several Sutras, but not uncommonly restricted to one. The total number of Sutras is 2652 and of Adhikaranas 915.

Like the *Sutras* of the other Hindu Philosophies, these *Sutras* have also a *Varttika* by Bhagavana Upavaisa, without which the *Sutras* are almost unintelligible.

The *Sutras* have also a commentary by Sabara Swami Bhatta called *Sabara Bhasya.*

The next in importance is the *Varttika* of Bhatta Kumaril Swami, the greatest revivalist of the Vedic rituals and rites and the celebrated opponent of Buddhism.

Next to him in celebrity is *Pravakara* who wrote a commentary named *Brihati.*

Next in eminence is *Sastra Dipika* by Pratha Sarathi Sastri. This has been expounded in a gloss by Somanatha named *Mayukha Mala.*

Next in importance are two commentaries, one brief and the other in extenso, named respectively, *Bhatta Dipika* and *Mimansa Koustava*, both by Khanda Deva.

The *Mimansa-Naya-Viveka* is another celebrated commentary on the *Jaimani Sutras* by Bhava Nath Misra.

Nayavali Dedhiti of Raghabananda is another well-known commentary on *Jaimani Sutras.*

Beside these the following metrical works on the Mimansa should be mentioned.

1. *Sangraha.*
2. *Sloka Varttika.*
3. *Naya-Mala-Vistara.*

deduced from injunction. Its ground must be sifted. A command is not implicitly received for proof of duty."

The business of the Purva-Mimansa, therefore, is to investigate what is incumbent as a *Duty* to be performed as mentioned in the Vedas. What are the *Duties* enjoined in the holy Vedas? They are many. It is not the place to mention them all here. In brief they are the rites, rituals and sacrifices mentioned in the Vedas.

The first six lectures of Jaimani's *Mimansa* treat of positive "injunction." It is the first half of the work. The latter half, comprising six more lectures, concerns indirect "commands."

The authority of "enjoined duty" is the topic of the first lecture. Its differences and varieties, and parts and the purpose of their performance are successively considered in the three next, and thus they complete the subject of "that which is to be performed." The order of performance occupies the fifth lecture and qualification for its performance is treated in the sixth.

The subject of "indirect precept" is opened

in the seventh lecture generally and in the eighth particularly. Inferrible changes adapting to the variation or copy what is designed for the type or model are discussed in the ninth, and bars or exceptions in the tenth. Concurrent efficacy is considered in the eleventh lecture. and co-ordinate effect in the twelfth.

These are the principal topics treated in the Purva-Mimansa. Other matters are introduced by the way, being suggested by the main subjects or its exceptions.

The subject, which most engages attention throughout the *Mimansa*, recurring at every turn, is the invisible or spiritual operation of an act of merit. The action ceases, yet the consequence does not immediately ensue. A virtue meantime subsists unseen, but it is efficacious to connect the consequence with its past and remote cause and to bring about at a distant period or in another world the relative effect.

That unseen virtue is termed *Apurva*, being a relation super-induced, *not before* possessed.

Sacrifice (*Yagma*), which, among meritorious works, is the act of religion most inculcated by

the Vedas and consequently most discussed in the *Purva-Mimansa*, consists in parting with a thing that it may belong to a deity whom it is intended to propitiate.

The business of the *Mimansa*, then being to investigate what is incumbent as a duty to be performed, the primary matter for inquiry is proof and authority (*pramana*). This accordingly is the subject of the first lecture, comprising four chapters which treat of the following matters.

1. Precept and its Cogency.

2. Affirmation or narrative (*Arthavada.*) as well as prayer and invocation (mantra), thus cogency is incalcating some duty. 3. Law memorial (*smriti*), and usage (*áchára*), their authority as presumption of some cogent revelation. 4. Modifying ordinance and specific denomination, distinguished from direct or positive injunction.

Proceeding with the subject as above proposed, the *Mimánsá* declares that perception or simple apprehension is no reason of duty, for it apprehends a present object only, whereas duty concerns the future. Simple

apprehension is defined in these words : "When the organs of man are in contiguity with an object, that source of knowledge is *perception.*"

Verbal communication is either human, as a correct sentence (*ápta-vàkya*), or superhuman, as a passage of the *Vedas.* It is indicative or imperative ; and the latter is either positive or relative : Ex. 1. "This is to be done : That is to be done like this."

"On sight of one member of a known association, the consequent apprehension of the other part which is not actually proximate, is (*anumana*) inference. The association must be such as had been before directly perceived, or had become known by analogy.

Comparison (*anumana*) is knowledge arising from resemblance more or less strong. It is apprehension of the likeness which a thing presently seen bears to one before observed : and likeness or similitude is concomitancy of associates or attributes with one object, which were associated with another.

Presumpsion (*arthapatti*) is deduction of a matter from that which could not else be. It is assumption of a thing not itself perceived,

but necessarily implied by another which is seen, heard, or proven."

Knowledge of a thing which is not proximate (or subject to perception) derived through understood sound, that is through words the acceptation whereof is known, is (*sastra*) ordinance or revelation. It is (*sabda*) verbal communication."

Being cast into there for that purpose, it is a burnt offering (*homa*). Four sorts are distinguished: a simple oblation (*ishti*), the immolation of a victim (*pasu*), the presenting of expressed juice of the *Soma* plant (*asclepias acida*), and the burnt-offering above mentioned. The object of certain rites is some definite temporal advantage; of others, benefit in another world. Three ceremonies, in particular, are types of all the rest: the consecration of a sacrificial fire, the presenting of an oblation, and the preparation of the *Soma*. The oblation which serves as a model for the rest, is that which is offered twice in each month, *viz.*, at the full and change of the moon. It is accompanied, more especially at the new moon, with an oblation of whey from new milk. Accordingly,

the *Yajur Veda* begins with this rite. It comprehends the sending of selected cows to pasture after separating their calves, touching them with a leafy branch of *palasa* (*butea frondosa*) cut for the purpose, and subsequently stuck in the ground in front of the apartment containing the sacrificial fire, for a protection of the herd from robbers and beasts of prey: the cows are milked in the evening and again in the morning; and, from the new milk, whey is then prepared for an oblation.

In the first chapter of the first lecture occurs the noted disquisition of the *Mimansa* on the original and perpetual association of articulate sound with sense.

"It is a primary and natural connection," Jaimini affirms, "not merely a conventinal one. The knowledge of it is instruction, since the utterance of a particular sound conveys knowledge, as its enunciation is for a particular sense. It matters not whether the subject have been previously apprehended (the words being in telligible, or the context rendering.) To all which the answer is, that "the result of an effort is uniform, the same letters being arti-

culated. Sound is unobserved though existent, if it reach not the object (vibrations of air emitted from the mouth of the speakers proceed and manifest sound by their appulse air at rest in the space bounded by the hollow of the ear; for want of such appulse, sound, though existent is unapprehended). Sound is not made or done but is used: it is uttered, not called into existence. Its universality is as that of the sun (common to all). the permutation of letters is the substitution of different one (as a semivowel for a vowel), not the alteration of the same letter. Noise, not sound, is increased by a multitude of voices. Sound is perpetual, intended for the apprehension of other: it is universal, a generic term being applicable to all individuals. Its perpetuity is intimated by a passage of the *Veda*, which expresses, 'Send forth praise, with perpetual speech.'

The first chapter terminates with an inquiry into the authority of the *Veda* which is maintained to be primeval and superhuman; although different portions of it are denominated from names of men, as *Kathaka*, *Kauthuma*, *Paishpala*, etc., and although

worldly incidents and occurrences are mentioned. Those denominations of particular portions, it is affirmed, have reference to the tradition by which a revelation has been transmitted. They are named after the person who uttered them, as to him revealed.

The eternity of the *Veda*, or authenticity of its revelation, is proved by showing that it had no human origin; and for this purpose, the principal argument is, that no human author is remembered. In the case of human compositions, it is said, contemporaries have been aware that the authors of them were occupied in composing those works; not so with the *Veda* which has been handed down as primeval, and of which no mortal author was known.

It is, however, acknowledged, that a mistake may be made, and the work of a human author may be erroneously received as a part of the sacred book by those who are unacquainted with its true origin. An instance occurs among those who use the *Bahvrich*, a *sákhá* of the *Rigveda*, by whom a ritual of Aswalayana has been admitted, under the title of the fifth *Aranyaka*, as a part of the *Rig-Veda*.

The above instances may suffice to give some idea of the nature of the subjects treated in the *Mimansa*. It is a strong and powerful attempt to support the Brahmanic Religion and to prove logically, scientifically and philosophically the doctrines inculcated in the Brahmanas. It will be useless to quote extensively from Jaimani's *Sutras* in this book. We shall, therefore, in the next Chapter go over to the other part of the Mimansa, namely the Uttara-Mimansa or the Vedanta, the most important Philosophy of the Hindus.

CHAPTER VII.

The Vedanta Philosophy.

The most important of all the Hindu Philosophies is undoubtedly the *Vedanta.** In fact

* The *Vedanta* literally signifies "the concluding portions of the Vedas." This name has been given to it, because it is based on the Upnishads, the concluding portions of the Vedas. The Vedanta Philosophy, however, is based on the *Sutras* of Vyasa called *Bramha Sutras* or *Saririka Sutras.*

The *Sutras* of Vyasa are arranged in four lectures (*adhaya*), each divided into four chapters (*pada*). These chapters again are subdivided into *adhicaranas* (topics). The entire number of *Sutras* is 555, and of *adhicaranas*, 191.

Brahma Sutras of Vyasa are in the highest degree obscure and could never have been understood without an ample interpretation. Among ancient scholiasts of the Brahma Sutras, the name of Budhyana occurs. Also an early Gloss under the designation of *Vritti* occurs without its authors' name. Ancient writer on both Mimansas is cited under the name of Upavarsa.

The most distinguished scholiast of the Brahma Sutras is the clebrated Sankeracherjea. Sanker's Gloss of the Sutras bears the title of *Saririka-Mimansa-Bhasya.* It has been annotated by many commentators, amongst whom Bachaspati Misra is the chief. His commentary is called *Bhamati* or *Saririka-Bhaysa-Bivaga.*

Bachaspati's commentary on Sanker's Gloss has been amply annotated and explained in the *Vedanta Kalpataru* of Amalanda also called Vyasasrama. This has been also annotated extensively in *Parimala* or *Vedanta-Kalpataru-Parimala* by Apya Dikshita and briefly in *Vedanta-Kalptaru-Manjuri* by Vidyanatha Bhatta.

Besides these there are two other celebrated commentaries on Sanker's Gloss, namely :—

(1) *Brahma-Vinya-Bharana* by Adwaitananda.

the great structure of the Hindu religion stands on the strong foundation of the Vedanta Philosophy. It is the development of the Philosophy of the Vedas,—specially that of the Upanishads. The great Veda Vyasa wrote his wonderful *Sutras* based on the Philosophy of the Vedas and the Upanishads. Then innumerable great and learned men made commentaries on them, and thus developed the Vedanta Philosophy.

(2) *Bhasya-Ratna Prava* by Govindananda.

In addition to the above there are innumerable commentaries and works on the Vedanta. We shall mention a few.

(1) *Vedanta-Sutra-Muktavali* by Brahmananda Saraswati.
(2) *Brahma-Sutra-Bhasya-* by Bhaskaracherjea.
(3) *Vedanta-Sutra-Bashya-Chandrika* by Bhavadeva Misra
(4) *Vyasa-Sutra-Vritti by* Ranganatha.
(5) *Subadhini* or *Brahma-Sutra-Varshini* by Ramananda.
(6) *Sankhepa-Saririka* by Sarva Jnanatma Giri.

There are two most important works on the Vedanta Philosophy, both deservedly popular and both might be termed elementary treateses on the Vedanta. They are :—

(*a*) *Vedanta Paribhasa* by Dharma Raj Dikshita.
(*b*) *Vedanta Sara* by Sadananda.
(*c*) *Upadesha Sahasri.*

Besides these there are some very celebrated commentaries and works on the Vedanta Philosyphy by different scholars and preachers who differed from Sankar on many important points. These men have founded different sects,—we can only mention their names here.

(1) Ramanuja.
(2) Ballavacherjea.
(3) Bhatta Bhaskara.
(4) Madhavacherjea.
(5) Nilkanta.

Out of the innumerable Upanishads the Vedanta Philosophy is principally based on the following.

(1) The Aitareya, (2) Brihad, (3) Aranyaka, (4) Vajaseneyi, (5) Taitaria, (6) Chhandogya, (7) Talavakara, (8) Manduka, (9) Katha, (10) Prasna, and (11) Mandukya.*

We shall now give a brief summary of these Upanishads.

The AITAREYA :—

It is a part of the Aitarya Brahmana of the Rig Veda. It forms the four chapter of the Book 11 of the Aitareya Aranyaka.

The BRIHADA ARANYAKA :—

It is a very voluminous work. It is the last Book of the Satapata Brahmana. It contains much interesting matter, specially the Philosophical dialogues of Yajnavalkya and his rivals and other scholars.

The CHHANDAGYA :—

It is a very important Upanishad, being a part of the same Veda. It is full of important theological disquisitions and dialogues.

* See Sacred Books of the East, Vol. I., Also Gough's Philosophy of the Upanishads.

The TAITTIRIYA :—

It is a portion of the Brahmana of the Black Yayur Veda. It is divided into three chapters,—the first of which describes the preparation a student must undergo before the system is communicated to him. The second conveys the doctrines themselves, and the third shows how the knowledge sought is only to be acquired by degrees by those who study patiently all its parts

The MANDUKA :—

It contains a series of instructions delivered by Angirasa to Sounaka, who asked, "Tell me, venerable Sir, what is that Science by the knowledge of which this Universe is understood." It is divided into three chapters, each of which has two sections. It describes the nature and the attributes of the Supreme, the connection between the Universe and Him,—the way by which man may know Him &c.

The KATHA :—

It is divided into six sections. It describes the dialogue between Yama and Necheketa,* a brief account of which we have already given.

* See chap. II.

The SWETESWARA :—

It contains many sayings concerning the Supreme, the Universe &c. It is divided into six sections.

The other Upanishads also mainly contain many grand disquisitions on the Supreme One, the human soul, the Universe &c.*

We have, however, mentioned here the main features of the Philosophy of the Upanishads.

The Philosophy of the Vedanta† is but the development of the Vedas. The Vedanta Sutras begin :—"Next, therefore, is the enquiry concerning Brahma, the Supreme One."

"He is THAT whence are the creation, continuance and dessolution of this Universe."

"He is the Omnipotent Creator of the world and Omniscient Author of Revelation."

"This appears from the import and right instructions of the Vedas."

In the first chapter of the *Sutras*, the nature and the attributes of the Supreme One has been discussed. Innumerable passages have been

* See Wilson's works and also those of Raja Ram Mohan Roy.

† See Chapters I & II. The Philosophies of the Vedas and the Upanishads.

quoted from the various Upanishads. We shall quote a few.

The most important tenet of the Vedanta is that the Supreme One is the *material* as well as the *efficient* cause of the Universe.*

Taking for granted that there is *Nothing else but One* in the Universe, the Vedanta goes on to describe the nature of the Supreme One.

"He wished to be many and prolific, and became manifold." (Chandagya).

Therefore he is a *Sentient Being*, consequently *rational* and not *insensible* as the *Prakriti* of the Sankhyas.

Then again,

"The omnipotent, omniscient, sentient Cause of the Universe is essentially happy. He is the brilliant Golden Person, seen within solar orb and the human eye. He is the *ethereal element* from which all things proceed and to which all return. He is the *breath* in which all beings merge and into which all rise. He is the *light*

* In the second chapter of the second section, the *Sutras* confute the doctrines of the other schools. The doctrine of the Sankhyas is confuted in the first section; that of the Vaisasika in the following two; that of the Bouddhas in another two sections, of the Jainas in one and of the Pashupatas and Pancharatras in another two sections.

which shines in heaven and in all places high and low,—every where throughout the world and within the human person. He is the *Prana* (breath) and intelligent Self, immortal, undying, and happy." (Chhandagya and Koustaki).

"Brahma is enternal, omniscient prevader of all things, ever satisfied in Nature, ever pure, intelligent and free. He is wisdom and delight."

"Brahma is Supreme,—supreme and all excellent, and pervading the body of each, He dwells in all existences. He also encompasses and regulates the Universe."

The *Sutras* thus defends its tenet of Brahma's being both *material* and *efficient* cause of the Universe.

"The objection that the cause and effect are disimilar is not a valid one; instances of such dissimilarity are frequent. Hair and nails which are insensible grow from a sensible animal body, and sentient vermins spring from inanimate sources, such as cow-dung &c. The argument too might be resorted, for according to the reverse position, sentient beings are produced from an insensible plastic Nature. On these

and other arguments the orthodox doctrine is maintainable by reasoning and by like arguments and opinions concerning atoms and an Universal Void may be confuted."

"The distinction relative to fruition discriminating one who enjoys and that which is enjoyed does not invalidate the singleness and identity of Brahma as cause and effect. The sea is one and not other than its waters, yet waves, foam, spray-drop, froth and other modifications of it, differ from each other."

"An effect is not other than its name. Brahma is single without a second. He is not separate from the embodied self. He is soul and the soul is He. Yet He does not do that only which is aquirable and beneficial to Him. The same earth exhibits diomonds, rocks, oysters, &c; the same soil produces a diversity of plants; the same food is converted into various excretions, hair, nails &c.

"As milk changes to curd and water to ice, so is Brahma variously transformed and diversified without aid of tools or exterior means of any sort. In like manner, the spider spins his web out of his own substances, spirits assume

various shapes, crows propagate without the male, the lotus proceeds from pond to pond without the power of motions. That Brahma is entire without parts is no objection ; He is not wholly transformed into wordly appearances. Various changes are presented to the same dreaming Soul. Diverse illusory shapes and disguises are assumed by the same Spirit."

"Brahma is omnipotent, able for every act, without organ or instrument. No nature or special purpose need be asigned for His creation of the Universe besides His will."

"Unfairness and uncompassion are not to be imputed to Him, because some one is happy, others are miserable, and others again under both pleasure and pain. Every one has his lot fixed in the renovated world, according to his merits, his previous virtues or vices in a former state of the Universe, which has no beginning in time. The rain cloud distributes rain freely and impartially, yet the sprout varies according to the seeds."

Thus proving that the Supreme One is both the *material* as well as the *efficient* cause of the Universe,—that there is no other natural cause

of the Universe either as *Prakriti* or atoms,—the *Sutras* thus explain the term *Creation* which occurs in various passages of the Upanishads.

" Ether and air were created by Brahma, but He himself has no origin, no procreator, no maker, for He is eternal, without beginning as well as without end. So fire and water and earth proceed from Him being evolved successively, the one from the other, as fire from air and air from ether. The element of earth is meant in various passages where food (edible vegetables) is said to proceed from waters, for rain fertilises the earth. It is by His will, not by their own act, that they are so evolved, and conversly they merge one into the other in the reversed order and are re-absorbed at the general dessolution of worlds, previous to renovation of all things.

Intellect, mind, organs of sense and action, being confined to the primary elements, are evolved and re-absorbed in no different orders of succession, but in that of the elements of which they consist.

The same course, evolution and reabsorption

or material birth and death cannot be affirmed of soul. Birth and death are predicated of an individual, referring merely to his association with body which is matter. Individual souls are in the Vedas compared to sparks issuing from a blazing fire, but the soul is declared expressly to be eternal and unborn. Its emanation is no birth, nor oiginal production. It is perpetually intelligent and constantly sensible, merely by association with mind and intellect as the disciples of Kanada insist. It is for want of sensible objects, not for want of sensibility or faculty of perception, that the soul feels not during profound sleep, fainting or trance.

The soul is not of finite dimensions, as its transmigrations strongly indicate, nor minutely small abiding within the heart and no bigger than the hundredth part of a hundredth of a hair's point, but on the contrary, being identified with the Supreme Brahma, it perticipates in its infinity.

The soul is active and not merely passive as the Sankhyas maintain. Its activity, however, is not essential, but adventitious. As the carpenter, having his tools in band, toils and

suffers, and laying them aside, rests and is easy, so the soul in conjunction with its instrument, *i. e.* senses and organs,—is active, and quitting them reposes.

Blind in the darkness of ignorance, the soul is guided in its actions and fruitions, in its attainment of knowledge and consequent liberation and bliss, by the Supreme Ruler of the Universe, who causes it to act, conformably with its previous resolves, now according to its former purposes, as leaning constantly to its yet earlier predispositions accruing from proceding forms with no retrospective limit, for the world had no beginning. The Supreme Soul makes the individual souls act relatively to their virtuous and vicious propensities as the same fertilising rain-cloud causes various seeds to sprout maltifariously, producing diversity of plants according to their kind.

The soul is the portion of the Supreme Ruler as a spark is of fire. The relation is not that of master and servant, or ruler and the ruled, but as that of a whole and a part. He does not, however, partake of the pain and pleasure of which the human soul is conscious through

sympathy during its association with body, so solar and lunar light appears as that which it illumines, though distinct therefrom.

As the sun's image, reflected in water, is tremulous quaking with the undulations of the pool, without however affecting other watery images, nor the solar orb itself, so the sufferings of one individual affect not another, nor the Supreme Ruler. But according to the doctrine of the Sankhyas who maintain that souls are numerous, each of them infinite and all affected by one plastic principle, Nature, the pain or pleasure which is experienced by one must be felt by all. The like consequence is objected to by the doctrines of Kanada who taught that souls, numerous and infinite, are of themselves insensible,—and mind, the soul's instrument, is minute as atom and itself likewise unsentient. The union of one soul with a mind would not exclude its association with other souls, equally infinite and ubiquitary, and all therefore would partake of the same feeling of pain and pleasure."

Such being the state of man,—how is it then that he feels that his existence is different from

the Supreme One and from the Universe? If there is nothing else in the Universe but the Supreme One, if his soul is but a part of the Supreme Soul,—how is it then that he feels the existence of *Ego* in him? The Vedanta replies that it is due to his *Ignorance.* Whence does this *Ignorance* come? He is not the original cause of it. When the Supreme One evolves from Himself the various objects of which the Universe is apparently composed, He places them all under the influence of MAYA,* which prevented them from knowing their real nature.

Not to know his real nature through *Maya* (Illusion) is Man's IGNORANCE. So long he will

* *Maya* has been translated by *Illusion,*—but *Illusion* does not exactly signify it. *Maya* is some *mysterious Force* of the Supreme One which possesses every thing in the Universe, specially men,—by which they forget the real character of their nature, but consider each having a separate and independent existence. In fact this Universe is the creation of *Maya,*—a complete illusory existence,—having no reality behind it. There is no *real existence* of any thing in the Universe except that of the Supreme One. Every thing else is the result of the mysterious *Maya.* In the commentary of the *Gita,* Sankar identifies *Maya* with *Mula Prakrti.* Like the Sankhya or the Nyaya, the Vedanta does not admit the separate existence of Prakriti and Purusha. It says Prakriti and Purusha are but two separate manifestations of One,—the Supreme Soul,—Brahma. The cause of these manifestations is his MAYA.

grovel in this Ignorance—so long he will have to pass through many births and deaths, through much pleasure and pain. When he will be able to get rid of this Ignorance,—his illusion will be destroyed, he will *feel* that there exists nothing else in the Universe but the Supreme One.

Every thing in the Universe is invested by the Supreme One with one or more of the three *Gunas* (qualities),—namely *Satwa*, *Raja*, and *Tama*. When by the influence of Maya the Universe and all things, animate or inanimate, feel their separateness from the Supreme One and their distinct and independant existences,—when the existence of *Purusha* and *Prakriti* appears separate,—then through the influence of the same *Maya*, the *Prakriti*, or the manifestation of that *Prakriti*, namely the Universe, is invested with three *Gunas*, more or less. They so enter into their very essence and constitution as to necessitate from them certain conclusions which must infallibly be developed.

These three qualities affect men in every thing according to their natural tendencies ; and according as they possess them in higher or lower state will they contrive to rise or to fall,

to improve in virtue and in an aproach to the great object of their birth, or to wander further and further from Brahma at each successive stage of their existence, to be absorbed once more again into His essence, only when the mighty Universe returns to Him at the final destruction of all things. Thus it is that in their desires, propensities, temper, mode of worship, objects of worship, actions, aims, and enjoyments, men are and can be only what the *qualities* they have been endowed with permits them to be.

The *Sutras* say :—" Just as a man may, from darkness or distance, mistake a piece of rope for a snake, so has the individual soul, under the influence of Ignorance, created for itself an outward world. From this cause it has erroneously considered that the fresh body in which it resides with all its various organs,—the place that supports that body—are real things and have their origin in gross elements ;—from the same cause believes that these elements with their three *qualities* are separate existences, instead of being identical with the Supreme One."

" Blind in the darkness of Ignorance, the soul is guided in its actions and fruition, in its

attainment of Knowledge and consequent liberation and bliss, by the Supreme Ruler of the Universe, who causes it to act conformably with its previous resolves, and according to former purposes, as *then* consonantly to its yet earlier predispositions, accruing from preceding forms with no retrospective limit, for the world had no begining. The Supreme One makes individuals to act relatively to their virtuous or vicious propensitics. As the same fertilising rain-cloud causes the various seeds to sprout, multifariously producing diversity of plants according to their kinds."

The most important result to this state is that until the soul gets free from its dillusion, it is compelled to undergo *a series of transmigrations*, ever reaping the rewards of its acts either in punishment or in pleasure, and then returning to another body to undergo the same round. In course of time all its pollutions may be purified, and its Ignorance destroyed ; it may then be reunited once more to its Original Essence and absorbed in the glorious fullness of the Supreme One.

Thus we find by the disconnection of *Prakriti*

and *Purusha* through the influence of *Maya*,—man and this Univérse are created as the result of the Ignorance. Immediately after are man and Uhiverse invested with the three *Gunas* by which they are solely and wholely guided. The man thus goes on performing various acts. Man thus becomes the play-thing of his own KARMA, (act). These acts bring in punishment for vices and sins, and pleasures and happiness for virtuous and good deeds. Man goes on to suffer pain or enjoy happiness through many births till at the fullness of time, his *Ignorance* is destroyed,—his *Illusion* gone,—he finds himself *united* with the Supreme one,—he finds at last that in reality he never had a separate existence from the Supreme One.

The human soul, thus created by *Maya*, is incased in a body as in a sheath or rather in a succession of sheathes. The first or the innermost case is the *Vijnanmaya* (Intellectual). It is composed of *Tanmatras* (simple elements uncombined) and consists of *Buddhi* (Understanding) joined with the five senses.

The next sheath is *Manomaya* (mental) in which mind is joined with the above.

Then comes the sheath called *Pranamaya* (vital). It comprises the organs of actions and the vital functions.

These three sheathes, namely *Vijnanmaya*, *Monamaya* and *Pranamaya* constitute man's *Sukma Sarira* (subtile body). This attends the soul in its various transmigrations.

But over this is *Sthula Sarira* (gross body) of man. It animates soul from the birth to death in any steps of its transmigrations. It is composed of the course elements, formed by combinations of the simple elements, in proportions of four eighth of the predominent and characteristic one with an eighth of each of the other four, *i.e.*, the particles of the several elements, being divisible, are in the first place split into moieties, whereof one is subdivided into quarters. The remaining moiety combines with one part (a quarter of a moiety) from each of the four others, thus constituting courses or mind elements. The exterior case, composed of elements so combined is the *Annamaya* (nutrimentitious) sheath, and is therefore termed the *Sthula Sarira* (gross body).

The soul thus covered with two bodies, namely

the *Sukma Sarira*, and the *Sthula Sarira*, goes on doing various works in the world. At death the *Sthula Sarira*, which is made of the elements, is destroyed and dissolves into the various elements with which it was composed.

The soul with the *Sukma Sarira*, subject of future transmigrations, visits various other births to receive there the recompense of work or suffer the penalty of misdeeds.

The Vadanta says:—"Sinners fall into various regions of punishments adminstered by Yama. The virtuous rise to higher regions where they enjoy the fruits of their good deeds, whence they again return to this world and take births in new bodies and act in them with their predispositions."*

The wise, liberated from the worldly tramels, ascend yet higher to the abode of Brahma, and if their attainment of wisdom be complete, they at once pass into a REUNION with the DIVINE ESSENCE.

This is *Moksha*,—or *Mukti*,—Deliverance or Salvation. The Vedanta mentions three degrees of *Mukti*, namely (1) incorporeal,—it is the

* See Vadanta Sara, 136.

complete reunion with the Supreme One, (2) imperfect, in which the soul goes to the abode of Brahma and higher places, (3) effectual (*Jibanmukti*), in which a man in his life-time is possessed of supernatural powers.

But how is this *Mukti* to be attained? The Vedanta mentions three means,—though it mainly deals with the last.

The 1st:—*Mukti* may be obtained by religious merit, by *Yagmas* (Sacrifices) and by performing the rituals and rites mentioned and enjoined in the Vedas and which have been so ably defended by the *Purva-Mimansa*. A Rishi says:—"All this effort and knowledge of which we have spoken, rigidly observed, aid the man, who desires *Mukti* and is free from wordly longings, in purifying his nature;—all the works enjoined in the Vedas are effecacious in the acquirement of *Mukti*."

The second mode of obtaining *Mukti* is *Faith*,—complete self-surrender in God. "He who performs his actions for Me, intent on Me, devoted to Me, free from interest and enmity towards any beings, come to Me."

The third mode, the Vedanta is specially

intended to teach. The IGNORANCE of the Supreme One and man's own nature is the *Disease*; therefore WISDOM or KNOWLEDGE in relation to the Supreme One and the nature of man and his real relation to HIM constitutes the *Cure*. By this KNOWLEDGE is meant the true and complete understanding of what Brahma is and of man's relation to HIM. The soul has been accustomed to consider itself independent,—a separate being,—a voluntary agent, living in a body prepared for its own use from material substances and residing upon a world in the midst of a Universe external to itself and formed also from matter. This is the greatest *Error* of the soul. The Vedanta assumes as its special task the removal of this *Error*, this *Ignorance* of the human soul. It teaches that all is Brahma,—that man himself is no other than Brahma, that this Universe is Brahma, that his passions, pleasures, pains are all unreal,—that there is but One *Real Thing* in the Universe who is the Immortal Infinite Brahma.

It is not the mere communication of the above doctrine or general assent to it that a man attains to *Moksha*; he must weave it into his

very nature so that he embraces it in his inmost soul if he desires to attain to Final Liberation. The Vedanta has propounded some definite means by which a man can attain to final *Moksha*,—*i.e.*, the final and complete *reunion* with the Supreme One, or more correctly his *Ignorance* being destroyed, he finally finds that he was all this time in an illusion,—in reality he himself being all along the Supreme One.

If this great KNOWLEDGE is to be acquired and if this fearful IGNORANCE is to be destroyed,—a man must undergo some preparations. We briefly mention them below.

(1) He must first find out the sense of the Vedas and the Vedangas.

(2) He must either in his present birth or a previous one renounce all the objects of desire, such as Sacrifices which obtain heaven, and works which are forbidden.

(3) By the performance of *Sandhya Bandhana* and other appointed ceremonies, by offering expiations and engaging in acts of internal worship, he must purify his mind from errors and fix it in Brahma.

(4) He was then to perform the four *means* (*Sadhana Chatustayà*) namely :—

(*a*) He must distinguish between *real* and *unreal* things, *i.e.*, he must regard every thing unreal except Brahma.

(*b*) He must free himself from all *desires* of enjoying the fruits of actions, whether in this life, or life to come.

(*c*) He must exclude from his mind and from senses every thing which does not refer to Brahma. He must endure cold and heat, pleasure and pain, without feeling any difference between them.

(*d*) He must have an *intense desire* for LIBERATION from self and absorption into Brahma.

These excercises duly completed, he will be qualified to acquire more. With earnestness of soul and mind, let him then go to a preceptor with offerings in his hand, and becoming his disciple, pray to him to impart to him that great KNOWLEDGE which is the highest that can be attained.

The means to attain to "Knowledge" is A DEEP AND CONTINUOUS MEDITATION ON THE CHARACTER OF THE SUPREME."

The Seteshwara Upanishad says—"Meditation is the root of THE KNOWLEDGE OF THE SUPREME." This MEDITATION is called by different names in the Vedanta Philosophy. In it the position of the devotee, the place of his retirement, and other exterior conditions required for meditation are all pointed out. The *Vedanta Sara* contains the most complete view of all the *processes* attendant on the acquirement of the Great KNOWLEDGE aimed at by the Vedanta. They are as follow :—

(1) HEARING :—It is fixing in the mind the opinion of the Vedanta concerning Brahma, by regarding the commencement and end of passages which speak of Him, by constant practice and repetition,—by excluding other arguments than those advanced,—by regarding the fruit of knowledge, by praising the subject explained and by demonstration of it.

(2) ATTENTION :—

It is *attention* to the Supreme One by the demonstrations offered concerning Him.

(3) *Contemplation* :—

It is contemplation of Him in the way taught.

(4) *Meditation* :—

It regards no difference between him who

knows the Object of Knowledge and the Knowledge itself. This process includes,

(*a*) *Refraining* from injury, from lying, from stealing, from disobedience to the teacher.

(*b*) Sitting in a particular posture.

(*c*) Suppression of the breath.*

When success is obtained in these, one becomes immoveable in mind "like a lamp protected from the wind."

Let us now mention the results of acquiring Vedantic Knowledge. All those, that give their mind to the study of the Vedanta with the object of attaining absorption with the Supreme One, enjoy rewards.

Three degrees of this reward are mentioned, bestowed according to the amount of merit or knowledge acquired by the worshipper.

(1) The lowest degree is that assigned to those that perform the Vedic rites and rituals. They go after death to the heaven of Indra where they remain till their merit is expended, when they are born again in this world.

(2) The second degree is obtained by those who by either meditation, sacrifice, or worship

* This is Pranayama. See Yoga Philosophy.

serve Brahma greatly, but have not attained perfect Knowledge. They go after death to the abode of Brahma and are endowed with all the powers of Brahma.

Both these two classes have to pass through births again,—the number of transmigrations differs according to the merits of the individual. But both rise higher from birth to birth until they attain to the final *Moksha*.

The highest degree of reward is obtained by only those who have acquired by MEDITATION the PERFECT KNOWLEDGE of the Supreme. Then ends all his births and rebirths, pain and pleasure,—he becomes ALL BLISS. He obtains MOKSHA. He finds that he is HE.

CHAPTER VIII.

THE CHARVAKA PHILOSOPHY.

WE have in the preceding chapters given a brief account of the six orthodox Schools of Philosophy on whieh the Hindu Religion is based. We shall now give a short sketch of thê philosophies that are considered heterodox,—nay atheistic by the Hindus.

The most atheistic school of philosophy is that of Charvaka.* The followers of Charvaka do not recognise any other proofs except that of perception by the five senses. They recognise only four elements, namely, (1) Earth, (2) Water, (3) Fire, and (4) Wind. They do not acknowledge any other "Principles," (Tattwas). They deny soul to be other than body.

Sankara thus describes the Charvakas :— "Seeing no soul but body, they maintain the non-existence of soul other than body, and

* There is hardly any independent work on the Charvaka Philosophy. It is mentioned briefly in the Mahavarata, Matsa Purana, Vishnu Purana &c. Madhava gives a summary of it in his Sarva-Darsana-Sangraha. See also Sankar on *Brahma Sutras*. Also Muir, Journal Royal Asiatie Society, Vel. XII.

arguing that intelligence or sensibility, though not seen in earth, water, fire and air, whether simple or congregate, may nevertheless subsist in the same elements modified in a corporeal frame. They affirm that an organic body (*Kaya*), endued with sensibility and thought, though formed of these elements, is the human person (*Purusha*)."

"The faculty of thought results from a modification of the aggregate elements in like manner as sugar with a firment and other ingredients becomes an inebriating liquor, and as betel, areca, lime &c., chewed together have an exhilarating property, not found in these substances severally, nor in any one of them singly."

Thus we find the Charvakas do not recognise the existence of soul. As they deny the soul, they, as a matter of course, deny the existence of God or Spirit, or any Creator, or Origin of this Universe.

They are in morality "utilitarian" pure and simple. "Eat, drink and be merry" is their motto. To pass life happily is their sole aim. Religion and any thing passing in the name of

religion they tread under foot. They ridicule all worships, rites, rituals, sacrifices &c. In fact they raise the banner of revolt against the strict discipline of Hinduism.

The following is the summary of the Charvaka Philoshophy given by Madhava in his *Sarva-Darsana-Sangraha.*

"In this School there are four elements, earth, water, fire and air. And from these four elements alone is intelligence produced, just like the intoxicating power from *kinwa* &c., mixed together. Since in "I am fat," "I am lean" these attributes abide in the same subject."

"And since fatness &c., reside only in the body, it alone is the soul and no other. And such phrases as "my body" are only significant metaphorically."

Again :—

"The fire is hot, the water cold, refreshingly cool is the breeze of morn.
By whom came this varsity ? From their own nature was it born."*

* These couplets are called *Vrihaspati Slokas*, *i.e.*, slokas composed by Vrihaspati.

And again :—

"There is no heaven, no final liberation, nor any soul in another world.

Nor do the actions of the four castes, orders &c., produce any real effect.

The Agnihotra, the three Vedas, the ascetic's three staves and smearing oneself with ashes,

Were made by Nature as the livelihood of those destitute of knowledge and manliness.

If a beast slain in the Jyotishtoma rite will itself go to heaven,

Why then does not the sacrificer forthwith offer his own father?

If the Sraddha produces gratification to beings who are dead,

Then here too in the case of travellers when they start, it is needless to give provisions for the journey.

If beings in heaven are gratified by offering the Sraddha here,

Then why not give the food down below to those who are standing on the house-top?

While life remains, let a man live happily, let him feed on *ghee* even though he runs in debt.

When the body becomes ashes, how can it ever return again ?

If he who departs from the body goes to another world,

How is it that he comes not back again restless for love of his kindred ?

Hence it is only as a means of livelihood that Brahmans have established here,

All these ceremonies for the dead,—there is no other fruit anywhere.

The three authors of the Vedas are buffoons, knaves and demons.

All the well known formulæ of the Pandits, *Jarphari*, *turphari* &c.,

And all the obscure rites for the queen commanded in the Aswamedha,

These were invented by buffoons, and so all the various kinds of presents to the priests ;

While the eating of flesh was similarly commanded by night-prowling demons. Hence in kindness to the mass of living beings must we fly for refuse to the doctrines of Charvaka."

We have given briefly the doctrines of Charvaka. The Hindu priests made strenuous efforts to destroy Charvaka's hetorodox Philo-

sophy, and they were so far successful that we have his Philosophy in scattered and disjoined extracts.

The Yoga, the Nyaya and the Mimansas were attempts to stop the on-rush of hetorodoxy ;—but if the door of learning is once opened,—it naturally puts forth various learned men with various thoughts, opinions and doctrines. Such was the case in ancient India. Even great atheists like Charvaka were born and had thousands of followers.

But these Teachers and Philosophers were not the Founders of different religions,—theirs were but philosophies and dogmas. The mass of the people,—many of them no doubt holding different philosophic views,—followed mechanically the orthodox ritualistic Religion of the Brahmanas. But at this period of the history of the Aryan religion, a completely different Religion was founded ; and this religion, though based on the Aryan religion, was totally different from the Vedic religion, and it secured thousands of followers who were known by the name of the *Jainas.*

CHAPTER IX.

THE JAINA PHILOSOPHY.

THE sect of Jainas is a very ancient one. It is a mistake to say that Jainas are a sect which has originated from the Bouddhas. We would rather prefer to say that Buddhism is a child of Jainism. There is ample evidence to prove that the Jainas existed long before the birth of Goutama Buddha.

The Jainas deny the sanctity of the Vedas; they reject all Vedic rites, rituals and sacrifices; they deny the existence of a Creator or an Originator of the Universe as recognised by the Hindus, but they admit the existence of "soul"; they believe that this soul can be "liberated", and it may become "perfect." They call those men whose "souls" have been "liberated" by the name of *Arhats* or *Jinas*. They recognise twenty four of such *Jinas*, amongst whom Parsanatha is the most revered.

The Jainas recognise two chief categories, namely :—

(1) *Jiva* or intelligent, (sentient) soul.

They call it also *Bhaitanatma* or *Bodhatma.* It is *eternal;* it is endued with body, and consequently composed of parts.

(2) *Ajiva* or all that is not a living soul, *i. e.* the whole of inanimate and unsentient substance.

The one is the object of fruition, *i. e.*, that which is to be enjoyed by the soul (*Bhogya*).

The other is the enjoyer (*Bhokta*) *i. e.*, soul.

The Jaina catagories have six-fold divisions, but there is another, namely, "Liberation." Therefore they have seven catagories (*padarthas*). We shall briefly mention them below.

1. *Jiva* or soul, comprising three descriptions, namely.

(*a*) *Nitya-Siddha* or *Yoga-Siddha*,—ever perfect as *Arhats* and *Jinas.*

(*b*) *Mukta* or *Muktatma*,—a soul which is "liberated," its deliverence having been accomplished through the strict observance of the precepts of the *Jinas.*

(*c*) *Boddha* or *Bodhatma*,—a soul which is bound, remaining fettered by *Karma* (acts).

2. *Ajiva* consists of four elements, namely, earth, water, fire and air.

The five remaining categories, *i. e.*, 3rd to 5th, are divided into two classes, namely ;—

(*a*) *Sadhya*,—that which is to be effected *e. i.*, *Moksha*, " Liberation."

(*b*) *Sadhana*,—the means where of. The three efficent " means " (*Sadhana*) in order to obtain " liberation," are the following :—

3. *Asrava* is that which directs the embodied soul towards external objects. It is the occupation or employment of the senses or organs on sensible objects. Through the means of the senses, it affects the embodied soul with the sentiment of action, colour, smell and taste. Or it is the association or connection of body with right or wrong deeds. It comprises all the *Karmas* (acts), for they pervade, influence and attend the doer, following him or attaching to him.

4. *Samvara* is that which stops the course of the foregoing or closes up the door of it and consists in self-command or passage of organs internal and external, embracing all means of self-control and subjection of the senses, calming and subduing them.

5. *Nirjara* is that which utterly and entirely

wears out all sins previously incurred and the whole effect of works or deeds. It consists chiefly in mortification (*Tapa*), such as fasts, rigourous silence, plucking out of the hair by the root &c.

6. *Badha* is that which binds the embodied soul. It is confinement and connection or association of the soul with deeds. It consists in a succession of births and deaths as the result of works.

7. *Moksha* is "liberation" or "deliverance" of the soul from the fetters of works. It is a state of the soul in which "Knowledge," is perfectly developed.

Relieved from the bondage of deeds (*Karma*) through means taught by the holy ordinances (as taught by the *Jinas*), it takes effect on the soul by the grace of the ever-perfect *Arhat* or *Jina*.

"Liberation" is "continual ascent." The soul has natural tendency upwards, but is kept down by corporeal trammels. When freed from them, it rises to "the region" of "the liberated."

Long emersed in corporeal restraint, but

released from it, as a bird let loose from a cage, plunges into water to ward off the dirt with which it was tainted and dry its plumes in the sunshine, and soars aloft, so does the soul, released from long confinement, soar high, never to return.

One of the great Jaina teacher named *Jinadatta Suri* thus sums up the Jaina doctrine :—

The hinderances of vigour, enjoyment, sensual pleasure, giving and receiving—sleep, fear, ignorance, reviling, laughter, liking, disliking, love, hatred, want of indifference, desire, sorrow, deceit,—these are the eighteen "faults," according to our system. The divine Jina is our Guru, (preceptor) who declares the true knowledge of the *Tattwas* (categories).

The path of emancipation consists of knowledge, intention and conduct. There are two means of proof (*pramana*) in the *Syad-vada* doctrine, *i. e.*, (1) sense perception and (2) inference. All consists of the eternal and the non-eternal. There are seven *Tattwas*, namely (1) *Jiva*, (2) *Ajiva*, (3) *Asrava*, (4) *Samvara*, (5) *Bandha*, (6) *Nirjara*, (7) *Moksha*. We will now explain each.

Jiva is defined as Intelligence. *Ajiva* is all other but it. *Asrava* is the bondage of actions. *Nirjara* is the unloosening thereof. *Moksha* arises from the destruction of *Karma* (action).

Of the soul which has attained the four infinite things and is hidden from the world and whose attractions are abolished, "Absolute Liberation" is declared by Jiva.

The *Swetambaras* (white-robed ones) are the destroyer of all defilement; they live by alms; they pluck out their hair; they wear white garments; they practise patience; they avoid all associations, and are called the *Jina Sadhus*.

The *Digambaras* (sky-robed or naked ones) pluck out their hair; they carry peacock's tail in their hands; they drink from their hands; and they eat upright in their giver's house,—these are the second class of the *Jaina Rishis*.

A woman attains not the Highest Knowledge,—she enters not *Mukti*,—so say the Digambaras. But there is a great division on this point between them and the Swetambaras.*

* For the Jaina Philosophy, see Wilson's Essays, vol. I; Stephenson's Kalpa-Sutra; Weber's Satrunjaya Mahatmya, and Cowel's Sarva-Darsana-Sangraha.

We add here an analysis of Madhava's account of the Jainas, as it seemed to us one of the best available authorities, and it is based on the Jaina text-books, which he everywhere quotes by name.

The chapter opens with an attack from the Jaina point of view on the Buddhist doctrines;—and the system of the omniscient Arhat is then upheld in the words of Arhachchandra-suri in his *Aptanischayalankara.*

"The divine Arhat is the Supreme Lord, the omniscient One who has overcome all the faults, desire, etc.,—adored by the three worlds, the declarer of things as they are."

A passage is then quoted from Tautatita (Bhattta-Kumarila), which tries to prove that no such being can exist, as his existence is not established by any one of the five recognised positive proofs,—the sixth, *abhava*, being negative, is of course not applicable. This is answered by maintaining that the soul has a natural capacity for knowing all things, but its action is at present hindered; as these hinderances are removed, it knows more, and when all are removed, it will know all things.

The same thing also follows from the existence of Universal propositions (*vyapti*), which even the Nyaya allows (such as the Jaina principle that 'all things are indeterminate from the very fact of their existence'), and from the authoritative nature of the injunctions commanding religious duties (Mimansa Sut. i. l. 2), which embrace past, present. future, etc. And as for the hinderances in question, they *can* be removed; for this is the very end of the Jaina system.

The Jaina next shows that there is no such internally omniscient beings, since every soul must have been first bound before it could become liberated (*mukta*). He then attacks the favaurite Naiyayika arguments, "the earth, etc., must have had a maker, because they have the nature of effects, like a jar (*i.e.*, are composed of parts.)" This leads to a long and intricate discussion of the meaning of *savayavatwa*, and in the course of it, he maintains that the soul consists of parts, although it is eternal. He quotes two passages from the *Vitarga-stuti* :—

"There is one eternal maker of the world, all-pervading, independent and true;—they

have none of these inextricable delusions, whose teacher art Thou."

"There is here no maker acting by his own free will, else his influence would extend to the daily works of man. What would be the use of yourself or the artisans, if Eswara fabricates the three worlds?"

The removal of hinderances is effected by the Jaina doctrines as taught in their sacred books (*Agama*), delivered in a continuous succession by a constant series of teachers, each deriving his knowledge from his predecessor, and transmitting it to his successor, as the seed produces the shoot and the shoot the seed.

The three 'gems' which lead to liberation are 'right intuition' (*samyag-darsana*), 'right knowledge' (*samyag-jnana*), and 'right conduct' (*samyag-charitra*). Right intuition is absolute faith in the predicaments declared by the *Arhat* (this may either come by natural character or by another's instruction). Right knowledge is a knowledge of the true nature of soul and non-soul, undisturbed by any illusion or doubt. This knowledge is divided into five kinds. 1. *Mati*, the unimpeded action of the senses and

mind. 2. *Sruta*, the certain knowledge produced by *mati*. 3. *Avadhi*, the knowledge of special objects produced by right intuition, etc., as destroying the natural hinderances. 4. *Manasparyaya*, the definite knowledge of another's thoughts produced by the perfect absence of all envy, etc. (*i.e.* by complete sympathy). 5. *Kevala*, the pure unalloyed knowledge, such as the ascetics seek by penance, etc. The first of these is not self-cognised (*i.e.* self-conscious); the other four are. True knowledge is a proof which nothing can overthrow, and which manifests itself as well as its object; it is both supersensuous and itself an object of cognition, as the object is determined in two ways."

The third, right conduct, is the conduct of one who, having faith and right knowledge, abstains from all evil actions. It is five-fold, as consisting of the five 'vows' (*vrata*). 1. Refraining from all injury to living beings (*ahinsa*). 2. Speaking what is true and salutary, and consulting the feelings of others (*sunrita*). 3. Refraining from all theft (*asteya*). 4. Chastity (*brahmacharya*), which is of 18 kinds, as abstaining from earthly or heavenly

desires in thought, word, and deed, each being again subdivided, as done by oneself, or consented to or caused to be done. 5. The renouncing all delusive interests in any thing mundane (*aparigraha*).

There are five states of mind (*bhavana*), in which these *vratas* are to be performed; Madava illustrates them from a Jaina *Sutra*, with regard to *sunrita*, as the abstinence from laughter, greed, fear, anger, and speech.

These three, right intuition, right knowledge, and right conduct, when united, produce liberation, but not severally ; just as in the case of an elixir, if it is to produce its effect, you must have the knowledge of what it is and faith in its virtues, and the medicine must be taken.

The *Tattwas* are two. *jiva* and *ajiva*. The soul (*jiva*) is defined as pure intelligence, while *ajiva* is non-intelligent. The light of knowledge is called *upayoga* or 'the true employment of the soul's activities,' when the soul recognizes its real nature ; but as long as the soul, by the bond of *pradesa*, considers itself one with its actions and with the body which they produce,

knowledge should be rather defined as the cause of its recognizing that it is other than these.

In *Moksha* the soul attains its true nature of pure intelligence. The soul's five different states are described as follows. 1. *Aupasamika*, when all actions cease, as when mud sinks to the bottom of water by the influence of the clearing nut-plant; this is only temporary, and action may return. 2. *Kshayika*, when actions are totally destroyed and their power of influencing the future is abolished—this is *Moksha*. 3. *Misra*, the mixed state of (1) and (2), as when water is partly pure. 4. *Audayika*, when actions arise, exerting an inherent influence on the future. 5. *Parinamika* is the real but unrecognized condition of the soul, viewed apart from its apparent states, whether (1), (2) or (4); [just as in the Sankhya philosophy the soul is not really bound, though it seems to itself to be so].

Others make the *Tattwas* five viz. *Jiva*, *akasa*, *dharma*, *adharma*, and *pudgala*; these are the *astikayas*. *Jivas* are divided into two, mundane, or those who pass from birth to birth, and released. The mundane are again sub-

divided into those possessing an internal sense (*manas*), and those destitute of it. The former are called *sanjnin*, i.e. endued with the power of seizing objects, talking, action, and receiving instruction; the latter are either *trasa* "locomotive," or *sthávara*, "immoveable." The "locomotive" are those possessing at least two senses, touch and taste, as snails, worms, etc.; the immoveables are earth, water, fire, air, and trees. But here we come to a distinction. These immoveable substances may be either mere masses, as earth, dust, etc., or aggregated bodies, as bricks, etc.; or they may be viewed in their relation to souls which have assumed or will assume them, as bodies in which they are to be impersonated. It is only the souls, thus impersonated in bodies of earth, etc., which really belong to the class *jiva*; in themselves earth, etc., are considered as *mukta*, incapable of passing into any other state of existence. *Dharma* and *adharma* are 'merit' and demerit.' *Akása*, 'ether' or 'space,' is the means by which souls ascend or descend according to their merit or demerit; the definition of *ákása* is that it is that which causes one thing to enter into the space occupied by another.

Pudgala or 'body' is atomic or compound. (This category takes up the forms of *sthavara*, which were excluded from *jiva*.) To these five *Tattwas* or (as they are also called) *dravyas*, we may also add 'time' (*kála*), as, although not an *astikáya*, it is a *dravya*, since it possesses qualities and actions.

Others make seven *Tattwas*,—*jiva*, *ajiva*, *ás-rava*, *bandha*, *samvara*, *nirjará*, and *moksha*. Here *asrava* is the impulse, called *yoga* or 'attention,' by which the soul participates in the movement of its various bodies.—*andarika*, etc. As a door opening into the water makes the streams descend through it, so actions flow in upon the soul by the pipe of *yoga*; or again, as a wet garment exposed to the wind collects the dust from every part, so the soul, wet with previous sins, on all sides collects actions which are brought to it by *yoga*. *Asrava* is good or evil, as it is directed to right or wrong objects. *Asrava* has also been defined as 'the action of the senses which impels the soul towards external objects.'

By the influence of the four causes,—false intuition, non-in-difference, carelessness and sin

(*kashaya*), the soul assumes various bodies suited to its actions—this is *bandha*. 1. 'False intuition' is either innate from one's natural character (*naisargika*), as when one disbelieves the Jaina doctrines by the influence of past evil actions, or derived (*apara*), when learnt by another's teaching. 2. 'Non-indifference' (*avirati*) is the non-restraint of the five senses and the internal organ. 3. Carelessness (*pramada*) is a want of effort to practise the five duties,—*samiti*, *gupti*, etc. 4. Sin (*kashaya*) consists of anger, pride, delusion, and greed.

Bandha or 'bondage' is divided into four kinds—*prakriti*, *sthiti*, *anubhava*, and *pradesa*: the second and third are caused by false intuition, etc.; the first and fourth by *asrava* or *yoga*. 1 *Prakriti* means "the natural qualities," as bitterness or sweetness in the *Nimba* plant or molasses. This may be subdivided into eight *Mulaprakritis*. Thus obstructions (*avarana*) cloud the knowledge and intuition as a cloud obscures the sun or a shade the lamp. This is *jnánávarana* or *darsanavarana*. An object recognized as simultaneously existing or non-existing produces mingled pleasure and pain,

as licking honey from a sword's edge,— this is *vedaniya.* A delusion in intuition produces want of faith, like association with the wicked; delusion in conduct produces want of self-restraint, like intoxication. *Ayus* produces the bond of the body, like a snare. *Náma* or 'the name' produces various individual appellations, as a painter paints his different pictures. *Gotra* produces the idea of 'noble and ignoble,' as the potter fashions his pots. *Antaráya* produces obstacles to liberality, etc., as the treasurer hinders the king by considerations of economy.

2. *Sthiti* is 'continuance.' As the milks of the goat, cow, and buffalo have continued for countless ages as they are now; so the actions of the first three *mula-prakritis* and the last have lasted more than crores of crores of periods measured by thirty *ságaropamas.*

3. *Anubhava* or 'power,' *i.e.*, the various degrees of capacity in the different material bodies (*pudgala*) for producing their respective actions, as the milk of goats, cows, and buffaloes is rich or poor.

4. *Pradesa* is the entrance into the different

parts of the soul by the different parts of the various bodies which are produced by the influence of previous actions.

5. *Samvara* is the stopping of *asrava*—that by which the influence of past action (*karma*) is stopped from entering into the soul. It is divided into *gupti*, *samiti*, etc. *Gupti* is the withdrawal of the soul from that 'attention' (*yoga*) which causes mundane existence,—it may relate to body, speech, or mind. *Samiti* is the acting so as to avoid injury to all living beings, (*a*) *irya-samiti*, walking carefully so as not to hurt insects, etc. ; (*b*) *bhasha-samiti*, speaking few, and those kind, words ; (*c*) *eshana-samiti*, taking alms free from the 42 faults ; (*d*) *adana-samiti*, the handling every thing, as chairs, etc., so as to injure no living creature ; (*e*) *utsarga–samiti*, a similar care in performing the bodily excretions.

Nirjara is the causing the fruit of all past actions to decay by self-mortification, etc., as by pulling out the hair, etc. This may still involve the potentiality of desire (*sakama*), as in the ascetics, or it may be devoid of all desire (*akama*), as in those beings who possess higher bodies.

Moksha or 'liberation' is thus defined. "Since at the moment of its attainment, there is an entire absence of all future actions, as all the causes of bondage (false perception. etc.) are stopped, and since all past actions are abolished in the presence of the causes of *nirjara*, there arises the absolute release from all actions,—this is *Moksha*; then the soul rises upward to the end of the world. As a potter's wheel, whirled by the stick and hand, moves on even after these have stopped, until the impulse is exhausted,—so the previous intense contemplations of the soul for the attainment of *Moksha* exert their influence even after they have ceased, and bear the soul onward to the end of the world; or as the gourd, encased with clay, sinks in the water but rises to the surface when freed from its incumbrance,—so the soul, delivered from works, rises upward by its isolation from the bursting of its bonds like the elastic seed of the castor-oil plant, or by its own native tendency like the flame. Hence it has been said :—

"However often they go away, the sun, moon, and planets return;

But never to this day have returned any who have gone to Alokakasa."

Others hold *Moksha* to be the abiding in the highest regions, the soul being absorbed in bliss, with its knowledge unhindered and and itself untainted by any pain or impression thereof.

Others hold nine *Tattwas*, adding 'merit' and 'demerit' to the foregoing seven,—these two are the causes of pleasure and pain.

Madhava then gives an account of the *sapta-bhanga-naya*, ; this is also called the *syad-vada*, and hence the Jains are sometimes called *Syadvadins*.

" *Syat*, 'may be,' is here defined as an indeclinable particle (*nipata*), added like a verbal affix (*ting*),—its use is to convey the idea of indefiniteness, as 'may be,' 'in a manner,' etc. If a thing absolutely exists, it exists altogether, always, everywhere and for everybody, and no one at any time or place would ever make an effort to obtain or avoid it, as it would be absurd to treat what is already present as an object to be obtained or avoided. But if it be relative (or indefinite), the wise will concede

that at certain times and in certain places any one may seek or avoid it. Moreover, suppose that the question to be asked is this,—'Is *being* or *non-being* the real nature of the thing?'

The real nature of the thing cannot be *being*, for then you could not properly use the phrase 'it is a pot' (*ghato'sti*), as the two words 'is' and 'pot' would be tautological; nor ought you to say 'it is not a pot,' as the words thus used would imply a direct contradiction; and the same argument is to be used in other questions. As it has been declared:—

"It must not be said 'it is a pot,' since the word 'pot' implies 'is';

Nor may you say 'it is not a pot,' for existence and non-existence are mutually exclusive."

The whole is thus to be summed up. Four classes of our opponents severally hold the doctrine of existence,—non-existence,—existence and non-existence successively,—and the doctrine that everything is inexplicable (*anirvachaniyata*, *i.e.*, *akata*); three other classes hold one or other of the three first theories, combined with the fourth. Now when they

meet us with the scornful question, 'Does thing exist?' We have an answer always possible. 'It exists in a certain way,' and our opponents are all abashed to silence, and victory accrues to the holder of the *Syad-vada*, which ascertains the entire meaning of all things. Thus said the teacher in the *Syad-vadamanjari* :—

"A thing of an entirely indeterminate nature is the object only of the omniscient ; a thing partly determined is held to be the true object of scientific investigation. When our reasonings based on one point proceed in the revealed way, it is called the *Syad-vada*, which ascertains the entire meaning of all things."

"All other systems are full of jealousy from their mutual propositions and counterpr-opositions ; it is only the doctrine of the Arhat which with no partiality equally favours all sects."

Madhava then thus sums up in the words of Jinadatta-Suri.

"The hinderances of vigour, enjoyment, sensual pleasure, giving and receiving,—sleep, fear, ignorance, reviling, laughter, liking, disliking, love, hatred, want of indifference, desire, sorrow,

deceit,—these are the eighteen 'faults' (*dosha*) according to our system. The divine Jina is our Guru, who declares the True Knowledge of the *Tattwas*. The path of emancipation consists of knowledge, intuition, and conduct. There are two means of proof (*pramana*) in the *Syad-vada* doctrine,—sense-perception and inference. All consists of the eternal and the non-eternal; there are nine or seven *Tattwas*. The *Jiva*, *ajiva*, merit and demerit, *asrava*, *samvara*, *bandha*, *nirjara*, *mukti*,—we will now explain each. *Jiva*, is defined as intelligence. *ajiva*, is all other than it; merit means bodies which arise from good actions, demerit the opposite; *ásrava* is the bondage of actions, *nirjara* is the unloosening thereof; *moksha* arises from the destruction of the eight forms of *karma* or 'action.' But by some teachers 'merit' is included in *samvara*, and 'demerit' in *ásrava*.

"Of the soul which has attained the four infinite things and is hidden from the world, and whose eight actions are abolished, absolute liberation is declared by Jina. The Swetambaras are the destroyers of all defilement, they

live by alms, they pluck out their hair, they wear white garments, they practise patience, they avoid all association, and are called the Jaina *Sàdhus*. The Digambaras pluck out their hair, they carry peacocks' tails in their hands, they drink from their hands, and they eat upright in the giver's house,—these are the second class of the Jaina Rishis.

"A woman attains not the highest knowledge, she enters not *Mukti*,—so say the Digambaras; but there is a great division on this point between them and the Swetambaras."

CHAPTER X.

THE JINAS.

THIS will give a fair idea of the Jaina Philosophy. It will be found that in philosophical points, it hardly much differs from the other Hindu Philosophies. Apparently it is a devolopment of the Hindu Philosophies in a certain definite line.

We shall now give a brief account of the *Jinas* that the *Jainas* worship. We make a brief summary of them from the Lexicon of Hem Chandra.

1. Rishava or Vrishava of the Ikshasu race was the son of Nabhi by Marudeva. He was of golden complexion. He was born at Kosala.

2. Ajita was the son of Jitasatru by Vijaya. He was of the same complexion as that of the first Jina.

3. Sambhava was the son of Jitari by Sena. He was also of the same complexion.

4. Abhinandana was the son of Sambara by Siddharta.

5. Sumati was the son of Megha by Mangala.

6. Padmaprabha was the son of Sridhara by Susima. He was of red complexion.

7. Suparswa was the son of Prateshta by Prithwi. He was of golden complexion.

8. Chandraprava was the son of Mahasena by Lakshamana. He was of fair complexion.

9. Pushpadanta also named Suvedhi was the son of Supriya by Rama. He was of the same complexion.

10. Sitala was the son of Dridharatha by Nanda. He too was of golden complexion.

11. Sreyan or Sreyansa was the son of Vishnu by Vishma.

12. Vavupujya was the son of Vavupujya by Jeya. He was of red complexion.

13. Vimala was the son of Kritavarman by Syama.

14. Ananta also named Anantejit was the son of Sinhasena by Suyash.

15. Dharma was the son of Bhand by Suvrata.

16. Santi was the son of Vishwasena by Achira.

17. Kanthu was the son of Sura by Sri.

18. Ara was the son of Sadarsana by Devi.

19. Malli was the son of Kumbha by Pravavati. He was of blue complexion.

20. Manisuvrata also named Suvrata was the son of Sumitra by Padma. He was of black complexion.

21. Nimi was the son of Vijaya by Vipra.

22. Arishtanimi was the son of king Sumadrajaya by Siva. He was of black complexion.

23. Parsanatha was the son of the king Aswasena by Bamadevi. He was of the race of Ikshasu.* He was of blue complexion. According to *Kalpa Sutra*, he was born at Baranashi (Benares) and commenced his religious austerities at thirty years of age and completed them in sixty years. Having thus attained the age of one hundred years, he died on the mount Pareshnath, formerly called Samet.†

24. Vaidhamana, also named Vira or Mahavira, is the last of the Jinas. He is the son of

* The life of this celebrated Jina, who was perhaps the real founder of the sect, is the subject of a poem called *Parswanatha Charita.*

† The hill Pareshnath is situated among the hills between Behar and Bengal. It stands a few miles off from Giridhi, a subdivision of the Hazaribag District. It is still a great shrine of all the Jains all over India.

Sidharta by Trisala. He was of golden complexion.*

We have seen that at the time of which we speak, as a matter of fact, two distinct religions flourished amongst the Aryan races of India,—one Brahmanism,—the religion of rites, rituals and sacrifices based on the traditional sanctity of the Vedas with Theism as its motto,—and another, the religion of Psychology,—with eager search for the origin of the creation and for the freedom from the wordly miseries. These Philosophers went a step further. The Sankhya put aside the consideration of God altogether ; it said nothing about the Vedas and attempted to find out by Knowledge the means of cutting the bonds of rebirths and of freedom from all miseries. The Yoga did exactly the same, but by means of practising austerities and by believing in a Supreme Lord of the Universe.

Later than the Saskhya is the Nyaya, of which the very name seems to imply that it is its

* The life and institution of this Jina is the subject of *Kalpa Sutra.* We may mention here that almost all the religious books of the Jainas are written in the Prakrit Language.

counter-part. The Sankhya means something analogous to speculation or synthetic reasoning. The words comes from Sankhya (*Sam*—together —*khya*—reasoning,) indicating that it is a philosophy, based on *synthetic* reasonings. The Nyaya, however, takes the other course and gives a philosophy founded on *analytical* reasonings. And thus while the Sankhya builds up a system of the Universe, the Nyaya dissects it into categories and enters into its component parts.* "Entering into" appears to be the literal meaning of *Nyaya*, a word which aptly describes a system which enters into the whole contents of the Universe. Goutama, the author of this system, took special note of man's mental powers and the uses to which such powers may be applied. The Vaisesika system, attributed to Kanada, is a fuller and probably later development of the Nyaya. It is remarkable for its peculiar doctrine of atomic individualities or *Viseshas* from which its name is derived.† The Mimansas are but mere supporters in a philosophical way of the Brahmanas

* See Goldstucker's Panini.
† See Miss Manning's Medæival India, Vol. I. pp 152-153.

and the Upannishads. Charvakas and others, on the other hand, are emphatically the overthrowers of the Vedic Ritualism as well as of the Vedic Theism. Thus did both orthodox philosophers and the religious preachers with their various Sects increase in scores all over the country.

"The paths of deliverance by which these Masters led their believers in quest of Salvation were a legion; there were ascetics who lived in self-mortification, denied themselves nourishment for long periods, did not wash themselves, did not sit down, rested on beds of thorns; there were adherents of faith in the purifying efficacy of water, who were intent on purging all guilts which clang to them, by continued ablutions; others aimed at conditions of spiritual abstraction, and sought, while separating themselves from all perception of external realities, to combine themselves with the feeling of the "Eternity of Space" or of the "Eternity of Reason," or of "not anything whateverness" and whatever else these conditions are called."

Ashwa Ghosa, the great biographer of the Buddha, thus describes the various sects that

were flourishing in India when Goutama left his home to search for the Great Truth," *i. e.*, just before the overthrow of Brahmanism by Buddhism.

"The Brahmacharins, holding the rules of deer, following the deer wandering through the mountain glades, and for deer course of nature, with flushing eyes, regarded the prince with fixed gaze.

The twice-born in reply to the Buddha explained in succession all the modes of painful discipline and the fruits as their results.

How some ate nothing brought from inhabited places, but that produced from pure water, edible roots and tender twigs, fruits and flowers fit for food,

Each according to the rules of his sect, clothing and fooding in each case dfferent ; some living amongst birds and like them capturing and eating food ;

Other eating as the deer the grass and herbs ; others living like serpents inhaling air ; others eating nothing found in wood or stone ; some eating with two teeth till a wound be formed ;

Others again begging their food and giving

it in charity taking only the remnants for themselves; others again who let water continually drip on their heads; and others who offer them up with fire.

Others who practise water-dwelling like fish. Thus there are Brahmacharins of every sort, who practise austerities that they may at the end of life obtain a birth in heaven.

Goutama then beheld their rites in connection with sacrifice to fire, the drilling for sparks and the fanning into flame;

Also the sprinkling of the butter libations; also the chanting of the mystic-prayers (the Vedas) till the sun went down.*

Oldenberg says:—

"At this time of deep and many-sided intellectual movements which had extended from the circles of Brahmanical thinkers far into the people at large, when amateur studies of the dialectic routine had already given up out of the arduous struggles of the past age over its simple profound thoughts, when dialectic

* This is a quotation from the Chinese work *Fo-Sho- Hing-Tsan-King* which is a translation of the Sanskrit *Buddha Charita* by Ashwa Ghosa.

scepticism began to attack moral ideas,—at the time, when a painful longing for deliverance from the burden of being, was met by the first signs of moral decay, – Goutama appears upon the scene."

river *Asiravati* at the same bathing place with the public women. They, Sire, mocked the nuns saying, "Most respected ones, what do you need of your holy life as long as you are young? Is it not proper to gratify desire? When you are old, you may begin a holy life, so both will be yours;—this life and that which is to come!" When the nuns, Sire, were thus mocked by them, they were put out of temper. Improper, Sire, is nakedness for a woman,—obscene and objectionable. This, Sire I consider. Therefore I desire, as long, as I live, to provide bathing-dresses for the sisterhood of nuns."

And the Buddha said, "Good, Visaka." Thou doest well that thou, seeking this reward, askest the Perfect One for these eight wishes. I grant thee these eight wishes, Visaka."

The chief enemy of the Buddha was his own cousin Devadatta. Dr. Oldenberg writes :—"Stimulated by ambition he seems to have aimed at stepping into the place of the Buddha who had already grown

old and at getting the management of the community into his own hands.* When the Buddha does not permit this, he attempts in conjunction with Ajatsatru, the son of King Bimbasara of Magadha, who was then aiming at his father's throne, to put the Master out of the way. Their projects failed.† Miracles are related by which the holy one is preserved. The defeated murderers are attacked by fear and trembling. When they came near the Buddha, he speaks gently to them and they are converted to the faith; the piece of rock which is intended to crush the Buddha is interrupted by two converging mountain peaks so that it merely grazes the Buddha; the wild elephant which is driven against the Buddha in a narrow street remains standing before him paralised by the magic power of his friendly thought and then turns back."

The ancient chroniclers thus describes the end of Devadatta.

* See Malavagga, VII. 15.

† See Kulavagga. VII.

"The requests made by Devadatta being all refuged, he retired to his own Vihara at the head of the river Gaya, with his four companions and was soon joined by other dissatisfied monks, so that the number of his disciples again to rose be 500. When the Buddha saw that the time to reclaim the 500 monks had arrived, he commanded Sariputra and Magyalana to visit their Vihara and exert their influence for this purpose. On their arrival, Devadatta was in the midst of the followers saying *Bana* in imitation of the Buddha; and when he saw them, he gladly gave them permission to enter as he supposed they had come to join his party. But Kokilaka, his chief disciple, said that it would be better to require them to keep at a distance as it was most probable they had come to do him injury. The one was placed on the right hand of Devadatta and the other on his left, and Kokilaka occupied the place of Anyakondanya according to the arrangement when *Bana* was said by the Buddha.* After he had proceeded a

* Rhys David's Buddhism, pp. 76—77.

little, Sariputra said that he must be fatigued and began to say *Bana* in his stead, but in such a manner that all the monks became Rahats with the exception of Devadatta who had fallen asleep. When he awoke and found that all his followers were gone, he regretted that he had not followed the advice of Kokilaka and was so affected by this event, that he fell seriously ill and continued so for nine months.

After this period he resolved to go to the Buddha and to entreat his forgiveness; and though his disciples tried to persuade him not to go as they said that the Buddha would not see him, yet they were unable to induce him to alter his intention, as he knew that the great Master felt no enemity towards him. When they saw that he was determined, they took him in a litter as he was quite unable to rise, and conveyed him to Jetuvana Vihara.

When near the Vihara, the disciples put the litter upon the ground whilst they washed themselves in the tank. The eagerness of Devadatta to see the Buddha was so

great that he rose from the litter, though he had been unable to move for sometime past. • But when he put his foot to the ground, flames came from the hill and enrapped his body in their folds. He cried, "O Buddha, though I have done wrong to you, yet for the sake of my relationship, save me."

CHAPTER XIII.

HIS LAST TOUR.

In the 80th year of his age and 45th year of his mission,* the great Buddha returned to Rajgriha from Sravasti and dwelled for sometime on the hill called Vulture Peak.

And now when the Blessed One had sojourned at Rajagriha as long as he pleased, he addressed the venerable Ananda and said, "Come, Ananda, let us go to Ambalithiha."

From this place the great Goutama with his followers went to Nalanda and lived in the Pavarika mango grove. Then the Blessed One proceeded with a great company of mendicants to Pataligama which afterwards became world-renowed by the name of Pataliputra.

* From this Chapter till the end of the Chapter XXV., we give the incidents as we find them in the Pali work—Maha-Pari-Nibbana-Sutta. We have tried to keep up the quaintness of the original,—therefore we follow here the translations of Rhys Davids as he has done it in his *Buddha suttas*, Vol XI. of the "Sacred Books of the East."

Crossing the Ganges,* Goutama went on and reached Kotigrama. Thence he went to the village of Nadika where he stayed for some time. He then went to Vesali and took his stay at a mango grove belonging to a courtezan, named Ambapalli.

Now the courtezan Ambapalli heard that the Blessed One had arrived at Vesali and was staying at her mango grove.† She went in a carriage as far as the ground was passable for carriages; there she alighted, and she proceeded on foot to the place where the Blessed One was and took her seat respectfully on one side. And when she was thus seated, the Blessed One instructed, incited and gladdened her heart with religious discourses. Then she addressed the Blessed One and said, "May the great Lord do me the honour of taking his meal together with the brethren at my house to-morrow." The Blessed One gave his consent by silence.

* This portion of the Maha-Parinibbana-Sutta is word for word the same as Maha-Vagga, VI. 30. 6.

The nobles of Vesali,* when they heard that the Great One had arrived in their city, they hastened towards the mango grove to invite him to dine at their place. But on their way they heard that the courtezan Ambapalli had secured that honour. They therefore went to her place and said, "O Ambapalli, give up this meal to us for a hundred thousand." But Ambapalli replied, "My Lords, were you to offer all Vesali, I would not give up this feast." Saying "we are outdone by this Mango girl," they went to meet the Blessed One with depressed hearts. Bowing at his feet they said, "May the Blessed One do us the honour of taking his meal together with his disciples at our house?" And the Blessed One replied, "I have promised to dine with Ambapalli, the courtezan." The nobles went away disappointed and sad.

The Blessed One robed himself early in the morning and took his bowl and went with the brethren to the place where Ambapalli's dwelling house was, and when he had

‡ The nobles of Vesali were the Llichhavis.

come there, he seated himself in the seat prepared for him. And Ambapalli, the courtezan, placed the sweet rice and cakes before the Order, with the great Buddha at their head, and waited upon them, and pressed food till they refused.

And when the Blessed One had quite finished his meal, the courtezan had a low stool brought and sat down at his side and addressed the Blessed One and said, "Lord, I present this mansion to the Order," and the Blessed One accepted the gift.

When the great Buddha was in Vesali, the rainy season set in. He then thus addressed his followers, "O mendicants, do you take up your abode round about Vesali, each according to the place where his friends, intimates, and close companions may live for the rainy season of *Was*. I shall pass the rainy season at Beluva."

"So be it, Lord," said the Bhikshus. And they entered upon the *Was* round about Vesali, each according to the place where his friends or intimates or close companions lived.

When his followers thus scattered round Vesali, the Blessed One said, "Come, Ananda, let us go to Beluva." And they two, the great Master and the great Disciple—lived all through the rainy season alone at Beluva.

During the rainy season, when the great Buddha was quietly staying at Beluva with his beloved Ananda only as his companion and attendant, he for the first time fell ill. He grew daily worse and was almost at the point of death. Then he thus thought,—"It would not be right for me to pass away without addressing the disciples. Let me now, by a strong effort of will, subdue this illness."* Very soon after he began to recover. When he grew quite strong again, he came out of the monastery and sat on a seat which Ananda spread out for him. None of them talked for some time, till at last, the venerable Ananda thus spoke, "I have beheld, Lord, how the Blessed One was in health, and I have beheld how the Blessed One had to suffer. And though at the sight of the illness of the Blessed One,

my body became weak as a creeper and the horizon became dim to me and my faculties were no longer clear, yet notwithstanding I took some little comfort from the thought that the Blessed One could not pass away from existence until at last he had left instructions for the Order."

"What then, Ananda," said the great Goutama, "Does the Order expect of me? I have preached the Truth without making any distinction between exoteric and esoteric doctrine; for in respect of the truths, Ananda, the Thathagata (Buddha) has no such thing as the closed fist of a teacher who keeps something back. Surely, Ananda, should there be any one who thinks, "It is I who will lead the Brotherhood; the Order is dependent upon me," it is only he who should lay down instructions concerning the Order. Now the Buddha, Ananda, does never think that it is he who should lead the Brotherhood or that the Order is dependent upon him;—why then should he leave instructions concerning the Order? I, too,

* See Maha Pari-Nibbana Sutta, Chap. II.

Ananda, am now grown old and full of years; my journey is drawing to its close; I have reached my sum of days; I am turning eighty years of age. Just as a worn-out cart, Ananda, can only with much additional care, be made to move along, so the body of the Buddha can now be kept going only with much additional care. Therefore, O Ananda, be ye yourselves your Lamps to yourselves. Be ye yourselves a Refuge to yourselves. Hold fast to the Truth as a lamp. Hold fast as a Refuge to the Truth. Look not for refuge to any one besides yourselves. And now, Ananda, how is a brother to be a lamp unto himself, a refuge unto himself? It is by betaking himself to no external refuge. It is by holding fast to the Truth as a lamp, holding fast as a refuge to the truth, looking not for refuge to any one besides himself."

The Great Master stayed a few days more in Vesali, living in various charming *Chaityas*.* One day he said to his beloved

* The *Chaityas* were places where the Bhikshus lived. There were many such places round about Vesali. The Buddha himself said, "How delightful a spot, Ananda, is

cousin and disciple. "Go, Ananda, assemble all the Bhikshus that now reside in the neighbourhood of Vesali." Ananda immediately called them all together, and when they all assembled, the great Goutama addressed them thus.* "Brethren, I have made known to you the Truths that I have perceived. Having thoroughly made yourselves masters of them,—practice them, meditate upon them, spread them abroad, so that pure religion may last long and be perpetuated for the good and for the happiness of gods and men.

Which then, brethren, are the Truths that I have made known to you? They are these—

Vesali : and the Udena Chetiya, and the Gotamaka Chetiya, and the Sattambaka Chetiya and the Bahuputta Chetiya, and Sarandada Chetiya, and the Kapali Chetiya." See Maha-Pari-Nibbana Sutta, Chap. III.

* This is the last sermon he delivered to his followers. Rhys David says : "It is of great interest to notice what are the points upon which Gotama in this last address to his disciples and at the solemn time when death was near at hand, is reported to have lain such emphatic stretch. Unfortunately we have only a fragment of the address, and as it would seem from its commencement, only the closing fragment. This summary of the Buddha's last address may fairly be taken as a summary of Buddhism which thus appears to be simply a system of earnest self-culture and self-control. See Sacred Books of the East, Vol XI, p. 62.

The four earnest meditation,
The four-fold great struggle against sin,
The four roads to saintship,
The five moral powers,
The five bargains of spiritual sense,
The seven kinds of wisdom,
The noble eight-fold path."

After a few minutes' silence, the Great Master said, "Behold now, Brethren, I exhort you, saying—All component things must grow old. Work out your salvation with diligence. The final extinction of the Tathagatha will take place before long. At the end of three months from this time, the Tathagatha will die.

My age is now full ripe, my life draws to its close.

I leave you, I depart, relying on myself alone.

Be earnest then, Brethren, full of holy thought;

Be steadfast in resolve, keep watch over your own hearts."

He then bidding them all adieu, left Vesali and went with Ananda towards

Pava,—a few of his most devoted followers accompanying him. When he arrived at Pava, a Smith, named Chanda of that place, came to him and said, "May the Blessed One do me the honour of taking his meal at my house!" The Blessed One consented.

Chanda made ready in his house sweet rice and cakes and a quantity of dried boar's flesh. On seeing this, the Great Master said, "As to the dried boar's flesh you have made ready, Chanda, serve me with it, Give the sweet rice and cakes to the Bhikshus."

Leaving Pava, the Great Master went towards Kusinara, but on his way there fell upon him a dire sickness, the disease of dysentry, and sharp pain came upon him even unto death. But the Blessed One, mindful and self-possessed, bore it without complaint.*

The Great Master gradually grew worse. The Blessed One went aside from the path

* Kukustha is the small stream called Barhi, which flows to the Chota Gondak eight miles below Kasia. See Cunningham's Ancient Geography, p. 435.

to the foot of a certain tree; and when he had come there, he addressed the venerable Ananda and said, "Fold the robe, I pray you, Ananda, and spread it out for me. I am weary, Ananda, and must rest a while." After little rest he said, "Fetch me some water I pray you, Ananda; I am thirsty, Ananda, and would drink."

He again rose and dragged himself to the bank of the Kukustha river,† went down into water and bathed and drank. Thus refreshed he again walked on and reached a Sal grove on the outskirts of Kushinagar.*

He said, "Go, Ananda, and prepare a bed for me between two twin trees with my head to the north. I am tired, Ananda, I shall lie down."

The Blessed One laid himself down on his right side, with one foot resting on the other; calm and self-possessed.

Then thus spoke the Tathagatha to the venerable Ananda, "Although this is not

* Now Kasia, east of Gorrukpur on the Chota Gundak. See Cunningham's Ancient Geography of India, p. 430.

the time of flowers, Ananda, yet there are two twin trees decked with blossoms, and the flowers are falling, showering down on the body of the Tathagatha. But to him belongs another honour, another glory, another reward, another homage, another reverence. Whosoever, Ananda, male or female Bhikshu or follower, lay brother, lay-sister, lives in the Truth, in matters both great and small, and lives according to the Ordinance and also walks in the Truth in details, these bring to him the highest honour, glory, praise and credit."

As night came on, it became evident to the followers that their Great Master was passing away. They silently began to weep all around apart from the place where their dying Master lay.*

* Of his principal followers the following were present at the time of his death,—Ananda, Anurudha, Sariputra etc.

The great Kassyapa arrived when the Great Master had already passed away.

CHAPTER XIV.

HIS DEATH.

Poor Ananda exclaimed :—"Vouchsafe, O Lord, to live during the Kalpa. Live on, O Blessed One, through the Kalpa for the good and the happiness of the great multitudes, out of pity for the world, for the good and the gain and the weal of gods and men."

The Great Master smiled. The venerable Ananda then said:—"Let not the Blessed One die in this place in the midst of jungles. There are, O Lord, such great cities as Champa, Rajgriha, Sravasti, Saketa Vesali and Baranasi. Let the Blessed One die in one of them. There are in them many wealthy nobles, believers in the Tathagatha, who will pay due honour to the remains of the Tathagatha."

The Great Master again smiled. The venerable Ananda then exclaimed :—" What are we to do, Lord, with the remains of the Tathagatha ?"

The Great Master spoke:—"Trouble not yourselves, O Ananda, by honouring the remains of the Tathagatha. Be zealous, I beseach you, Ananda, in your own behalf. Be earnest, be zealous, be intent on your own good. There are wise men, Ananda, among the nobles who are firm believers in the Tathagatha, they will do due honour to the remains of the Tathagatha."

After a few minutes, silence, the great Goutama then spoke to Ananda, "After I am gone, tell Chanda that he will in a future birth receive very great reward, for having eaten of the food he gave me, I am about to pass away. Say, it was from my own mouth, you heard it. There are two gifts that will be blessed above all others,—that of Sujata before I attained the Buddhahood and this of Chanda before I finally pass away."*

* These are the words spoken by the Great Master: "Now it may happen, Ananda, that some one should stir up remorse in Chanda the smith by saying, 'This is evil to thee, Chanda and loss to thee in that when the Tathagatha had eaten his last meal from thy provision, then he died!" Any such remorse, Ananda, in Chanda, should be checked by saying, 'This is good to thee Chanda and gain to thee in that when the Tathagatha had eaten his last meal from thy provision, then be died." See Maha-Parinibana-Sutta, Chap. IV.

The venerable Ananda could no longer hold himself; he completely broke down and went aside to weep. Not seeing him by his side, the Great Master said:—"Where is Ananda, brethren?" The venerable Ananda, O Lord," replied they, "has gone aside and is weeping." "Go, brethren," said the Master, "and call him to me."

Ananda came and sat by his side. Then the great Tathagatha slowly began:—"Do not let yourself be troubled, Ananda, do not weep. Have I not on former occasions told you that it is in the very nature of all things most dear and near unto us that we must separate ourselves from them, leave them, sever ourselves from them. Nothing can for ever exist, no such condition is possible. For a long time, Ananda, have you been very near to me by acts of love, kindness and goodness that never varied and was beyond all measure, You have done well, Ananda. Be earnest in effort and you too shall soon be free from the great evils, from sensuality, from individuality, from delusion, from ignorance."

As the night wore on, the great Master gradually began to sink. At this time came there a Brahman—a philosopher of Kusinagara named Subhadra. He met Ananda and said, "I have heard that Sraman Goutama will pass away this night. Now a certain feelling of uncertainty has sprung up in my mind, and this faith have I in Sraman Goutama that he is able so to present the Truth that I may get rid of this feeling of uncertainty. O Ananda, allow me to see the Sramana Goutama." "Friend Subhadra," said Ananda, "trouble not the Tathagatha. The Blessed One is weary." But Subhadra again and again pressed the venerable Ananda. The Blessed One overheard this conversation and said to Ananda, "Beloved cousin, do not keep out Subhadra. Allow him to see the Tathagatha. Whatever Subhadra may ask of me, he will ask from a desire for knowledge and not to annoy me."

The Brahman Subhadra came and sat by the side of the dying Prophet. "The Brahmans of saintliness, Goutama," asked he "who are heads of various sects such

as Purana Kasyapa, Makhali, Ajita, Kachayana, Sangaya, Belathic and Nigrantha,* have they all according to their own assertion thoroughly understood things, or have they not? Are then some of them who have understood and some who have not?"

"Subhadra," replied Buddha, "let this matter rest whether they according to their own assertion, have throughly understood things or not. This is not the time for such discussions. I will teach you, Subhadra, the Truth; pay attention to it."

Goutama then went on to declare that Salvation could not be found in any system which ignored the virtuous life, the eight stages of the Path of Holiness which begins with Purity and ends in Love.

"Most excellent, O Lord," said Subhadra, are the words of your mouth. May the Blessed One accept me as a disciple, as a true believer from this day as long as life endures."

* Goutama gave Subhadra a summary of his teachings as given in Dhamma-Chakka-pavathana-Sutta,

"Whosoever Şubhadra," said the Buddha that has formerly been a follower of another dectrine and then desires to be received into the higher or the lower grade in this doctrine and discipline, remains on probation for the space of four months."

"I too then," replied Subhadra, "will remain on probation for the space of four months."

The Blessed One called the venerable Aaanda and said, "Ananda, receive Subhandra into the Order." Then Ananda took him on one side, poured water over his head, made him repeat the formula of meditation on the impermancy of all things. He then shaved off his hair and beard, clad him in the yellow robes, made him repeat the three Refuges,—*Buddha*, *Dharma* and *Sangha*—and led him back to the Blessed One. The Blessed One himself admitted him then into the higher rank of the Brotherhood and pointed out to him a subject for meditation."* This was the last act of the Great Master.

* As it would be more interesting to read what the immediate disciples and followers of the great Buddha wrote

As the last watch of the night drew nigh, the Blessed One addressed the venerable Ananda and said :—* "It may be, Ananda, that in some of you the thought may arise, the word of the Master is ended, we have no Teacher more. But it is not thus, Ananda, that you should regard it. Let the Truths and the Rules of the Order which I have set forth and laid down for you all, be the Teacher to you, after I am gone."

After a pause the dying Master thus again spoke to Ananda :—"When I am gone, Ananda, let the Order, if it so wish, abolish all the lesser and minor precepts"†

Then the Blessed One addressed the Bhikshus and said :—"It may be, bretheren, that there may be doubt or misgiving in the mind of some brother as to the Buddha, or

about their Master's death in their own language than what we can possibly write ourselves, we quote in this chapter the whole of the 6th chapter of the Moha-Pari-Nibbana Sutta. We have followed Rhys Davids' translation.

† In Chula-Vagga, XI. 1, 9, 10, is related how the Brotherhood formally considered the permission thus accorded to them and resolved to adhere to all the precepts laid down in the Buddha's life-time. See Sacred Books of the East, Vol. XXI. page 112.

the Truth, or the Path or the Way. Enquire, brethren, freely. Do not have to reproach yourselves afterwards with the thought, "Our Teacher was face to face with us and we could not bring ourselves to enquire of the Tathagatha when we were face to face with him."

And when he had thus spoken, the brethren were all silent. And again the second and the third time the Blessed One addressed the brethren and asked them to enquire freely. And even the third time the brethren were silent.

Then the Blessed One addressed the Bhikshus and said :—"It may be, brethren, that you put no questions out of reverence for the Teacher. Let one friend communicate to another."

And when he thus spoke the brethren remained silent. Then the venerable Ananda said to the Blessed One :—"Verily I believe that in this great assembly of the Bhikshus, there is no one brother who has any doubt or misgiving as to the Buddha, or the Truth or the Path."

"It is out of the fullness of faith thou hast spoken, Ananda," said the Blessed One.

Then after a pause the Great Master half rose and said :—"Behold now, brethren I exhort you, saying,—Decacy is inherent in all component things. Work out your Salvation with deligence."

These were the last words of the Tathagatha.

Then the venerable Ananda said to the Venerable Anurudha, "Oh my Lord, O Anurudha, the Blessed One is dead !' "Nay, brother Ananda," said Anurudha, "the Blessed One is not dead. He has entered into that state in which both sensations and ideas have ceased to be."

Then the venerable Anurudha said to the venerable Ananda, "Go now, brother Ananda, into Kusinagara and inform the Mallas* of Kusinagara that the Blessed One is dead."

* The people who lived in Kusinagara were called the Mallas.

The venerable Ananda went to the Mallas and said:—"The Blessed One is dead. Do whatever seemeth to you fit."

And when they had heard this from the venerable Ananda, the Mallas with their young men and their maidens and their wives were grieved and sad and afflicted at heart. And some of them wept, dishevilling their hair, and some stretched forth their arms and wept, and some fell prostrate on the ground, and some reeled to and fro in anguish at the thought:—"Too soon has the Blessed One died. Too soon has the Happy One passed away. Too soon has the Light gone out in the world."

Then the Mallas of Kusinagara gave orders to their attendants saying, "Gather together perfumes and garlands and all the musical instruments and five hundred suits of apparel." They then went to the Sala grove where the body of the Blessed One lay. There they past the day in paying honour, reverence, respect, and homage to the remains of the Bleesed One with dancing and

hymns and music, with garlands and perfumes, and in making canopies of their garments preparing decoration-wreathes to hang thereon.†

The body of the Great Master was then burnt in due honour. Then the Mallas of Kusinagara surrounded the bones of the Blessed One in their Council Hall with a lattice work of spears and with a rampart of bows, and there for seven days they paid honour and reverence and respect and homage to them with dance and song and music and with garlands and perfumes.

Then the King of Magadha Ajatasatru sent a messenger to the Mallas saying, "The Blessed One belonged to the soldier caste;—I too am of the soldier caste. I am worthy to secure a portion of the remains of the Blessed One. Over the remains of the Blessed One, will I put up a sacred cairn and in their honour will I celebrate a feast."

The Lichhaves of Vesali sent a messenger to the Mallas with the same proposal.

† It is mentioned that the Mallas went on honouring the remains of the Blessed One for seven days.

The Sakhyas of Kapilavastu did the same. The Bulis of Allakappa, the Koliyas of Ramgrama, the Brahmans of Vethadipa and the Mallas of Pava, all sent messengers praying for the remains of the Blessed One.

But the Mallas of Kusinagara spoke to the messengers thus:—"The Blessed One died in our village. We will not give away any part of the remains of the Blessed One." When they had thus spoken, Drona, the Brahman, addressed the Mallas thus :—

"Hear, reverend Sirs, one single word from me;
Forbearance our Buddha was wont to teach.
Unseembly it is that over the division
Of the remains of him who was the best of beings,
Strife should arise and wounds and war.
Let us all, Sirs, with one accord unite,
In friendly harmony to make eight portions.
Wide spread let Sthupas rise in every land,
That in the Buddha mankind may trust.

"Do thou then," said the Mallas, "O Brahman, thyself divide the remains of the

Blessed One equally into eight parts with fair divisions,"

And Drona the Brhman divided the remains of the Blessed One equally into eight parts and gave each to the different messengers. Then he said:—" Give me, Sirs, this vessel and I will set up over it a sacred cairn, and in its honour will I establish a feast." And they gave the vessel to Drona.

Then the Moriyas of Pipphalivana sent a messenger to the Mallas praying for a portion of the remains of the Blessed One. When they heard, "there is no portion of the remains of the Blessed One left over," they took away the embers.

The ancient chronicler thus concludes:— " Then the king of Magadha Ajatsatru, the son of the queen of Videha, made a mound in Rajagriha over the remains of the Blessed One and held a feast.

And the Koliyas of Ramgrama made a mound in Ramgrama over the remains of the Bleased One and held a feast.

And Vithadipas, the Brahmans, made a mound in Vithadipa over the remains of the Blessed One and held a feast.

And the Mallas of Pava made a mound in Pava over the remains of the Blessed One and held a feast.

And the Mallas of Kasinagara made a mound in Kasinagra over the remains ot the Blessed One and held a feast.

And Drona, the Brahman, madea mound over the vessel in which the remains of the Blessed One were kept and held a feast.

And the Moriyas of Pipphalivana made a mound over the embers and held a feast.

Thus were there eight Stupas (mounds) for the remains and one for the vessel and one for the embers. This was how it used to be."

A

COMPREHENSIVE HISTORY

OF THE

RELIGION OF THE HINDUS,

ITS BIRTH, RISE, DEVELOPMENT AND EXPANSION.

BY

DHIRENDRA NATH PAL,

AUTHOR OF SRIKRISHNA, HIS LIFE AND TEACHINGS, ETC.

BUDDHIST PERIOD.

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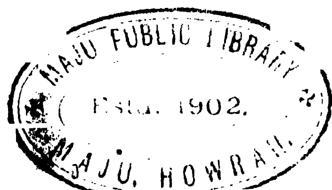
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COMPREHENSIVE HISTORY

OF THE

RELIGION OF THE HINDUS.

BUDDHIST PERIOD.

CHAPTER I.

THE BIRTH OF THE BUDDHA.

AT the end of the 6th century B. C. the Aryan tribes from the Punjab had long been settled on the banks of the Ganges. The pride of race had put on impossible barrier between them and the conquered aborigines; the pride of birth had built up another between the chiefs or nobles and the mass of the Aryan people; and the superstitious fears of all yielded to the priesthood an unquestioned and profitable supremacy; while the exigencies of occupation and the ties of family had further separated each class into smaller communities, until the whole

nation had become gradually bound by an iron system of caste. The inspiriting wars against the enemy of the Aryan people, the infidel deniers of the Aryan Gods, had given place to a succession of internecine feuds between the chiefs of neighbouring clans; and in literature an age of poets had long since made way for an age of Commentators and Grammarians, who thought that the old poems must have been the work of Gods. But the darkest period was succeeded by the dawn of reformation; travelling logicians were willing to maintain these against all the world; whilst here and there ascetics strove to raise themselves above the Gods, and hermits earnestly sought for some satisfactory solution of the mysteries of life. These were the teachers whom the people chiefly delighted to honour; and though the ranks of the priesthood were for ever farmly closed against intruders, a man of lower caste, a Kshatriya or Vaisya, whose mind revolted against the orthodox creed, and whose heart was stirred by mingled zeal and ambition, might find through these irregular orders an entrance to the career of a religious teacher and reformer. The

population was most thickly scattered within hundred and fifty miles of Benares, which was already celebrated as a seat of piety and learning; and it was at Kapilavastu a few day's journey north of Benares, that in the 5th century B. C. a Raja Saddhodana ruled over a tribe who were called the Sakyas.

They were seated, about 500 years before the birth of Chirst, at a place called Kapilavastu on the banks of the river Rohini, the modern Kohana,* about 100 miles north-east of the city of Benares. That insignificant stream rose thirty or forty miles to the north of their settlement in the spurs of the mighty Himalayas, whose giant peaks loomed up in the distance against the clear blue of the Indian sky. The Sakhyas had penetrated further to

* Dr. Oldenburg in his Buddha, pp. 95-96, says:—"We can point out the native land of Buddha in the map of India with tolerable accuracy. Between the Nepalese lower range of the Himalaya and the middle part of the course of the Rapti, which runs through the north-eastern part of the province of Oudh, there stretches a strip of level, fruitful land, some thirty English miles broad, well watered by the numerous streams that issue from the Himalayas. Here lay the not very extensive territory over which the Sakyas claimed supremacy and dominion. On the east the Rohini seprated their lands from their neighbours; to this day this stream has preserved the name which it bore more than two thousand years ago. On the west and south the rule of the Sakhyas extended quite up, or nearly so, to the Rapti."

the East than most of their fellow Aryans, but beyond them in that direction was the powerful confideration of Lichchavis and the rising kingdom of Magadha. To their north were rude hill tribes of Mongolian extraction, while behind them to the west lay those lands which the Brahmanas held most sacred. Their nearest neighbours to be feared in that direction were the subjects of the king of Sravasti (Kosala), the rival of the king of Magadha. It was this rivalry of their neighbours more than their own strength which secured for the Sakhyas a precarious independence; but their own hand was strong enough to protect them against the incursions of roving bands from the hills and to sustain them in their quarrels with neighbouring class of the same standing as themselves. They lived from the produce of their cattle and their rice fields, their supplies of water being drawn from the Kohana, on the other side of which stream lived the Koliyans, a kindred tribe. With them the Sakyas sometimes quarrelled for the possession of the precious liquid, but just then the two clans were at peace and the two daughters of the Raja or chief of the

Koliyans were the wives of Sudhadhana, the Raja of the Sakhyas.*

Some two thousand and five hundred years ago in the Full-Moon-Day, in the beautiful season of Spring, Siddhartha Goutama, the great Buddha, was born. His father, Sudhadhana, was ever unhappy for the want of a child who would be a glory to his clan and joy to his home. His two wives, Maya and Prajapati, two affectionate sisters, grew old, but did not show any sign of giving birth to a child. At last in the forty-fifth years of her age, Maya promised her husband a son. The news flew from house to house all over the good chieftain's domain, and every one was very happy.

* Sudhadhana was the father of Goutama Buddha. Dr. Oldenberg does not admit that he was a "king."—He says, "A widespread tradition represents Buddha as having been a king's son. At the head of this aristocratic community there must certainly have been some one having been appointed we know not by what rules with the title of king, which can have indicated more than the position of *puinus intor pases.* But the idea that Buddha's father Suddhadhana enjoyed this royal dignity is quite foreign to the oldest forms in which the traditions regarding the family are presented to us ; rather we have nothing more or less to contemplate in Sudhadhana than one of the great and wealthy landowners of the Sakhya race, whom later legends transformed into the great King Suddhadhana."

Maya, in accordance to custom,* started for her parent's house. The ancient chronicler says† ;—"The king ordered that the whole extent of the road between Kapilavastu and Koli should be perfectly levelled and lined on both sides with plantain trees and adorned with the finest ornaments. Jars, full of the purest water, were to be deposited all along the road at short intervals. A chair of gold was made ready for conveying the queen ; and a thousand noblemen, attended by an innumerable retinue, were directed to accompany her during her journey. Between the two countries an immense forest of lofty Engyin trees extended to a great distance. As soon as the *cortege* reached it, five water lilies shot forth spontaneously from the stems and the main branches of each tree, and innumerable birds, of all kinds, by their melodious tunes, filled the air with the most ravishing music. Trees, similar in beauty to

* See Rhys David's Buddhism p. 26. *Lalita Vistara* says that she went to a beautiful garden-house with the permission of her husband to pass some time there. See Lalita Vistara, Chap. I.

† We quote this description from the Burmese *Mallalinkava Woniho* as translated by Bishop Bigandet. See "The Life and Legends of Goudama, the Buddha of the Burmese," pp. 32—33.

those growing in the seats of Gods, apparently sensible of the presence of the incarnated Buddha, seemed to share in the universal joy.

On beholding this wonderful appearance of all the lofty trees of the forest, the queen felt a desire to approach nearer and enjoy the marvellous sight offered to her astonished eyes. Her noble attendants led her forthwith a short distance into the forest. Maya, seated on her couch, along with her sister Prajapati, desired her attendants to have it moved closer to an Engyin tree which she pointed out. Her wishes were immediately complied with. She then rose gently on her couch ; her left hand, clasped round the neck of her sister, supported her in a standing position. With the right hand she tried to reach and break a small branch which she wanted to carry away. On that very instant, as the slender ratten, heated by fire, bent down its tender head, all the branches bowed their extremities, offering themselves, as it were, to the hand of the queen who unhesitatingly seized and broke the extremity of one of the young boughs. By virtue of a certain power inherent in her dignity, on a sudden all

the winds blew gently throughout the forest. The attendants, having desired all the people to withdraw to a distance, disposed curtains all round the place the queen was standing on. Whilst she was in that position, admiring the slender bough she held in her hands, the moment of her confinement happened, and she was delivered of a son."

This was the great Goutama Buddha whose wonderful and sublime Religion is even now followed by the three-fourths of the human race.*

* We shall trace the history of Buddhism in this Part and shall give a short biographical account of the Buddha and a detailed account of his religion, philosophy and his order of monks in the next Part.

CHAPTER II.

THE BUDDHA.

WHEN renouncing the world, Goutama, in bidding farewell to his charioteer Channa, thus addressed him:—"Go, Channa, and inform my father, my mother Prajapati, my wife, and the people of the city that I have become an ascetic. Ask them not to be sorry for me."

The prince then cut off his hair by his own sword, and meeting a poor man on the road exchanged his robe with him. Then as a beggar and a mendicant, he walked on towards the city of Rajagriha.*

Round this city, the capital of the kingdom

* For the description of Rajagriha, see General Cunningham's Ancient Geography of India, pp. 462—468. Hamilton's Gazetteer says:—"This place is still known by the name of Rajgir and is situated about sixteen miles south of the town of Behar. It was abandoned by Asoka, and when visited by Fa Hian was entirely desolate and uninhabited, though a few Buddhistical remains could be traced. The surrounding country is covered with a great variety of ruins. It is a celebrated place of Hindu pilgrimage and is also honoured by the Jains who every year resort thither in great numbers, and have built temples in the five hills by which the valley is surrounded. In 1811 there was a Hindu hermit here who had seated himself in the open gallery of a thatched hut where he sat all day in the posture in which Buddha is represented, without motion or speech."

of Magadha,—one of the biggest and most important city then in India,—were many hills,* on which lived some of the most famous Brahman philosophers and learned men,—men who knew all about religion, and professed to point out the path of Salvation.

He attached himself first to one of these great Brahman Teachers, named Alara; but soon finding that he had only learning, and not salvation to give away to his pupils, he went to another named Udraka. He learned under him all that the Brahman Philosophy had to teach about this world or the next.

RHYS DAVIDS writes:—"One of the most frequently professed tenets of the Brahmans was a belief in the efficacy of penance as a means of gaining superhuman power and insight, and when Goutama, after studying the systems of Alara and Udraka, was still unsatisfied, he resolved to go apart and see what progress he could himself make by this much vaunted method. He withdrew accordingly into the

* The city of Rajagriha was surrounded by five hills which were called in the Mahabharata as Vaihara, Varaba, Vrishava, Rithi-Giri, and Chaitaka.

jungles of Uruvela,* and there for six years, attended by five faithful disciples,† he gave himself up to the severest penances until he was wasted away to a shadow by fasting and self-mortification."‡

He then gave up all penances. He found that penances and austerities could not lead a man to Salvation. Disappointed and disgusted,—with pain and sorrow,—he gave up his hard penances; and the labours of six long years came to naught.

When he was almost dying of starvation, a villager's daughter, named Sujata, came to him and nursed him with food. The Buddha never forgot her kindness and said in his dying moment that her food was the best that was ever offered to him, for after partaking of her food, he attained to the Buddhahood.

When he regained his strength, he again took up his bowl and robes. Seeing this, his five followers, who stuck to him for the last six years, left him in disgust, saying among them-

* Uruvela is near modern Buddha Gaya.

† Their names were Kowdanya, Bhaddaj, Mahanama Wappa, and Assaji.

‡ See Rhys David's Buddhism, pp. 34—35.

selves, Goutama has fallen from the path of righteousness ; he has become a heretic."

When sympathy would have been most welcome, he found his friends falling away, his disciples leaving him. On the very day when his followers had gone, he wandered out towards the banks of the Niranjana,* receiving his morning meal from the hands of good Sujata. He sat himself down to eat it under the shade of a large tree† to be known from that time as the Sacred Bo-tree.‡

Thus under that great Bo-Tree Siddhartha Goutama became the great Buddha. He had tried all existing religious paths to reach the goal where there is no death, no rebirth, no disease, old age, pain or misery ;—but he had not been successful. Disappointed and disgusted, he gave up the means which the teachers of those days called the path of salvation. He sat there under that tree,—passed the whole day in thought and meditation,—through many temptations,—through severe mental struggles. Was

* This river is now called Falgu.

† Ficus religious &c.

‡ See Rhys David's Buddhism, pp. 38—39. It stood in modern Buddha Gya.

he to go to his wife and child,—to wealth and luxury? Is there no hope for him to discover the Path of Salvation? He thought and thought till at last the Light suddenly doomed upon him,—he found the True Path to Nirvana. He became the great Buddha.

"To whom shall I preach the Doctrine first?" thought the Great Buddha, "Who will understand this Doctrine easily?"* And the Blessed One thought, "There is Alarakama;† he is clever, wise and learned. He will easily understand the Doctrine." But he learnt, Alarakama was dead. He then thought of Uddaka Ramaputra,‡ but he too was dead. He then thought of his five old companions in austerities,§ and directed

* From the day on which the Buddha, after attaining Buddhahood, started for Benares till he left Rajgriha, as his doctrines became unpopular there, we have a connected narrative in the Vinaya Pitaka, namely in the first portion of Mahavagga. Dr. Oldenberg and Mr. Rhys Davids say:—"It contains the oldest version accessible to us now, and most probably for ever, of what the Buddhist fraternity deemed to be the history of their master's life in its most important period." (See Sacred Books of the East., (vol. xiii). We shall give the translation of the Mahavagga in the portion of the biography of the Buddha.

† Alarakama was the teacher to whom Goutama first attached himself after he letf his home.

‡ Uddaka was the next teacher to whom Goutama went

§ These five ascetics were his companions in austerities. They left him when he gave up austerities.

his steps towards the holy city of Benares where they now lived.* Upaka, the naked ascetic,† saw the Blessed One travelling on the road between Gya and the Bodhi Tree; and when he saw him, he said to the Blessed One, "Your countenance, friend, is serene. Your complexion is pure and bright. In whose name, friend, have you retired from the world? Who is your teacher? Whose doctrine do you profess?" "I have overcome all foes," replied the Buddha, "I am the Enlightened. I am free from stains in every way; I have left every thing and have obtained Emancipation by the destruction of desire. Having myself gained Knowledge, whom shall I call my Master? I have no teacher; no one is equal to me; in the world of men and of gods, no one is equal to me. I am the Holy One in this world; I am the Highest Teacher; I alone am the

* It is probable that Goutama first went to Benares to preach his religion, because Benares was the chief seat of Brahmanism. The Mrigadwa wood or Deer Park is represented by a fine wood, which still covers an area of about half a mile and extends from the great town of Dhameh on the north to the Chaukundi mound on the south. See Cunningham's Archeological Reports, vol. I, p. 107.

† We have seen that when the Buddha appeared, there was a sect of ascetics who roamed over the country completely naked.

absolute Sambuddha. I have gained Peace and have obtained Nirvana. To found the Kingdom of Righteousness, I go to the holy city of Benares. I will beat the Drum of Immortality in the darkness of this world."

"You profess then, friend," said Upaka, "to be the holy, absolute Jina?"*

"All Jinas," replied the Buddha, "who have reached the extinction of *Asawas* are like myself. I have conquered all states of sinfulness; therefore, friend, I am the Jina." "It may be so, friend," said Upaka. He shook his head, took another road and went away.

Then the Blessed One, wandering from place to place, came to Benares, and went to the Deer Park where the five ascetics, his old companions, lived. They saw the Bleesed One coming from a distance. When they saw him, they thus spoke to one another, "Friends, there comes the Sramana Goutama who now lives in luxury and who has given up his austerities. Let us not salute him, nor rise from our seats, nor take his bowl and his robe from his hands. But let us put here a seat. If he likes, let him sit down."

* Jina literally means "the Victorious One."

But when the Blessed One gradually approached near unto these five ascetics, they would not stick to their promise; they went forth to meet the Blessed One. One took his bowl and his robe, another prepared a seat; another brought water for the washing of his feet, the fourth a footstool, and the fifth a towel. Then the Blessed One sat down and washed his feet. Then they asked, "Whence are you coming, friend Goutama?" "Do not address, O ascetics," said the Buddha, "the Tathagatha* by his name and as a friend. The Tathagatha is the holy absolute Sumbuddha. Listen to what I say, O ascetics. I have acquired Immortality. I will teach you,—to you I will preach the Doctrine. If you walk in the way I show you, you will soon acquire the Truth, having you yourselves known it and seen it face to face."

"By those observances you performed," said they, "by those practices, O friend Goutama, by those austerities,—you have not been able to obtain power surpassing that of men, nor

* "The term *Tathagatha* is in the Buddhistical literature exclusively applied to the *Sambuddhas*, and it is more specially in the Pitakas when the Buddha is represented as speaking of himself in the third person as the Tathagatha.

the superiority of full and holy knowledge and insight. How will you now living in luxury,—having given up your austerities,—be able to obtain power surpassing that of men, and the superiority of full and holy knowledge and insight?"

"The Tathagatha," replied Buddha, "does not live in luxury; he has not given up exertion; he has not turned to an abundant life. Do you think, O ascetics, I ever spoke to you in this way before this day?" "No, you have not," they said. "Then, O ascetics," said he, "listen to me." There are two extremes which the man who has given up the world ought not to follow:—* (1) the habitual practice, on the one hand, of those things whose attraction depends upon the passions and specially of

* We possess the complete version of the Buddha's first sermon in the Pali Sutra called Dhamma-Chakka-Pavattana-Sutta or *Dharma-Chakra-Pravarthana-Sutra;* the translation of some passages from this Sutra is given here. Rhys Davids says :—" It would be difficult to estimate too highly the historical value of this Sutra. There can be no reasonable doubt that the very ancient tradition accepted by all Buddhists as to the substance of the discourse is correct, and that we really have in it a summary of the words in which the great Indian Thinker and Reformer for the first time successfully promulgated his new ideas. And it presents to us in a few short and simple sentences, the very essence of that remarkable system which has had so profound an influence in the religious history of so a large portion of the human race."

sensuality—a low and pagan way of seeking satisfaction,—unworthy, unprofitable, and fit only for the worldy-minded ;—(2) and the habitual practice, on the other hand, of asceticism or self-mortification which is painful, unworthy and unprofitable.

There is a middle Path avoiding these two extremes discovered by the Tathagatha,—a path which opens the eyes and bestows understanding which leads to peace of Mind, to the Higher Wisdom, to full Enlightenment and to Nirvana.

What is then that Middle Path ? Verily it is this noble Eight-fold Path ; that is to say—

1. Right Views.
2. Right Aspirations.
3. Right Speech.
4. Right Conduct.
5. Right Livelihood.
6. Right effort.
7. Right mindfulness.
8. Right Contemplation.

Birth is painful ; decay is painful ; disease is painful ; death is painful. Union with the unpleasant is painful ; the separation from the pleasant is painful. In brief, the five aggre-

gates which spring from attachment (the conditions of individuality and their causes) are painful.

This is the Noble Truth concerning Suffering. Now this (namely the following) is the Noble Truth concerning the Origin of Suffering.

Verily it (the origin of suffering) is that thirst or craving causing the renewal of existence, accompanied by sensual delight, seeking satisfaction now here and now there, that is to say, the craving for the gratification of the passions, or the craving for a future life, or the craving for success in the present life.

Now this (the following) is the Noble Truth concerning the Destruction of Suffering.

Verily it is the Destruction of this very thirst in which no passions remain,—the laying aside of, the getting rid of and being free from the harbouring no longer of this thirst.

Now the Noble Truth concerning the means which lead to the destruction of sorrows is the Eight-fold Path.*

* See Rhys David's Buddhism, pp. 49-50. Hardy. (Manual p. 187) and Turnour (Journal, Bombay Asiatic Society, vii., p. 815) only mention here the conversation of Kandanya which all the accounts agree. Foucaun p. 396 and Bigandet p. 97.

That this was the Noble Truth concerning Sorrow, the Origin of Sorrow, Destruction of Sorrow and the Means of Destruction of Sorrow, were not among the Doctrines handed down, but there arose within me the Eye to perceive them,—there arose the Knowledge of their Nature,—there arose the Understanding of their Cause, there arose the Wisdom to guide in the Path of Tranquility,—and there arose the Light to dispel Darkness.

So long as my knowledge and insight were not quite clear regarding each of these four Noble Truths, in this Triple Order, in this Twelve-fold Manner, so long was I uncertain whether I had attained to the full insight of that wisdom which is unsurpassed in the heavens or in earth among the whole race of Sramans and Brahmans, or of Gods and Men.

But as soon as my knowledge and insight were quite clear regarding each of these four Noble Truths, in this Triple Order, in this Twelve-fold Manner, then did I become certain that I had attained to the full insight of that Wisdom which is unsurpassed in the heavens

or in earth among the whole race of Sramans and Brahmans, or of Gods and Men.

And now this Knowledge and this Insight has arisen within me. Immoveable is the Emancipation of my heart. This is my last existence. There will now be no re-births for me "

It was the aged Kandanya who first openly gave in his adhesion to the Buddha ; but the others also, after many talks with him,—sometimes separately and sometimes together,—soon accepted in its entirity his Plan of Salvation.*

Entering on his mission Gautama for fifty-five years itinerated in the Valley of the Ganges, not going further than about hundred and fifty miles from Benares, and always spending the rainy months at a spot,—usually at one of the Viharas or Homes, which had been given to his society. In the 20th year his cousin Ananda became a mendicant, and from that time since attended on Goutama, being constantly near him, and delighted to render him all the personal service which love and reverence could suggest.

* See Maha Pari Nibbana Sutta, II, 2, 3 and IV, 7, 8, and Dhammapada, verse 191.

This was the life of the great Master:—"From year to year the change from a period of wandering to a period of rest and retirement repeated itself for the Buddha and his disciples. In the month of June, when after the dry scorching heat of the Indian summer, clouds came up in towering masses, and the rolling thunders heralded the approach of the rain-bearing monsoon, the Buddha and his disciples prepared for retirement and passed the *Was* (rainy season) in solitude and meditation.

The rains being over, the itinerant began. The Buddha went from town to town and village to village, always attended by a great concourse of disciples. In the main streets through which the religious pilgrims passed, the believers, who dwelt near, had taken ample care to provide shelter to which the Buddha and his disciples might resort, or where monks who professed the doctrine dwelt. There was sure to be found lodging for the night in their abodes, and even if no other cover was to be had, there was no want of mango or banyan trees at the foot of which the band might halt for the night.

The most important head-quarters during

these wanderings in which the Buddha's pilgrim life was passed, ware the capital cities of the kings of Kosala and Magadha,—Sravasti, and Rajgriha. In the immediate neighbourhood of these towns, the community possessed numerous pleasant gardens in which Viharas have been built. Here the masses of the population,—lay as well as monastic,—flocked together to see him and to hear him preach. Here were held the combats of the dialecticians, and theological disputants,—here were given the *bans* (lectures and sermons.)

If the day be not filled up by an invitation, the Buddha undertook his circuit of the village or the town in quest of alms. He as well as his disciples rose early, when the light of dawn appeared in the sky, and spent the early moments in spiritual exercises or in conversation with the disciples. He then proceeded with his companions towards the town.

When he had returned from his begging excursions and had eaten his meal, there followed,—if not sleep, at any rate peaceful retirement. Resting in a quiet chamber, or better still in the cool shades of dense. foliage,

he passed the sultry close hours of the afternoon in solitary contemplation, until the evening came on and drew him once more from holy silence to the bustling concourse of friends and foes.*

Such was the life of the great Master and such was the life of his great followers who carried his religion across mountains and seas and made his name adored and worshipped in the distant Tibet and Tartary, China, and Japan, in Ceylon, Siam and Burma. Such life he led for 41 years and died at the age of eighty.†

* Oldenberg's Buddha, pages 141—150.
† See accounts of his life and religion in Part XII.

CHAPTER III.

THE FIRST BUDDHIST COUNCIL.

IMMEDIATELY after Buddha's death, his beloved followers all assembled together and held a Council at Rajgriha under the presidency of the venerable Maha Kassyapa, the oldest and the most revered of all his followers.* It was held in the Sattapanin cave and consisted of 500 members of the Order.† There did they settle the Vinaya, *e. i.*, the Rules for the *Sangha* the order of Monks, and *Dharma*, relegious precepts and the general precepts and moral laws preached and ordained by their great Master. It is said the whole Council chanted together the words of their exalted Teacher, following Upali when the subject was Vinaya, and following Ananda when it was Dharma.‡ All these teachings were named the Thera-

* We get a complete history of the development and spread of Buddhism in Mahavansa and Dipavansa. For the account of this Council, see Mahavansa, p. 11 and Vinaya Texts. Vol. III. Book XI.

† The cave still exists in the Vaihara hill near Rajgriha. It is said, the place was prepared for the Council by King Ajatasatru.

‡ See Dipavansa.

Veda, *i.e.* Three Vedas or Knowledge. They consisted of—

1. Sutta—Discourses.
2. Geyya—Mixed Prose and Verse.
3. Vayakarana—Exposition.
4. Gatha—Verse.
5. Udana.
6. Itivrittaka.
7. Jataka.
8. Abbhuta—Mysteries.
9. Vedalla—Treatises.*

For one hundred years after the sitting of this Council, the Doctrines of the Buddha, as chanted by the members of the Sangha, were silently and reverently followed by hundreds of men and women all over the country. Thier number daily grew larger,—races after races and tribes after tribes accepted them as a National Religion. The old Aryan civilisation had begun at the time of Goutama to yield to changing circumstances. The influence of priesthood was becoming more exclusively spiritual, while the temporal power of the Chiefs was growing. Some of the latter had even then become kings, and the oligarchies

* These names are given by the Dipavansa.

of the clans were more and more verging on despotisms. Shortly after Goutama's death, the King of Magadha, Ajatsatru, destroyed the confederation of the Wajjian clans on the opposite side of the Ganges,—and then ensued a series of struggles between Magadha and the neighbouring kingdoms of Kosambi and Sravasti. The lesser Chiefs had to take sides with one or the other of the powerful combatants, while each country became the scene of intrigues for the coveted possession of the throne. These struggles gave a chance to men of the lower castes, which they could never hope to get in the old system of the clans,—a system which almost ceased to exist when the second Buddhist Council was held at Vaisali.

The kingdom of Magadha had by that time become supreme; and either just before or just after the Buddhist Council had assembled in the old capital of the Wajjians, Vaisali, a low caste Sudra by name Chandra Gupta became the king of all the kings in India. When thus the old order of things had given place to new, the Buddhists began to rise rapidly in number and influence.*

* See Rhys Davids' Buddhism, p. 219-220.

But as India was then passing through a great political change, so did she pass through many social and religious changes. Buddhism was no exception; many changes had already taken place both in its rules of the Sangha and in its general percepts and morals. Some of the Buddhist monks at Vaisali maintained what were called the Ten Indulgences which were opposed by the others. These indulgences were as follows:—

1. That salt might be preserved in horns, whereas salt like other edibles might not acording to the Vinaya be laid aside for use.

2. That solid food might be taken not only up till noon, but till the sun threw shadows two inches long.

3. That the rules of the Vinaya might be relaxed in the country, away from the conveniences of the monastaries.

4. That ordination, confession, etc., might be performed in private houses, and not only in the *Upastha* halls attached to the monastaries.

5. That where the consent of the Order was necessary to any act, that consent might be obtained after and not only before the act.

6. That conformity to the example of others was a good excuse for relaxing rules.

7. That whey might be taken after noon and not only liquid such as water or milk,

8. That fermented drinks, if they looked like water, were allowed to be drunk.

9. That seats covered with cloths were allowed, so long the cloths have no fringes.

10. That gold and silver might be received by the members of the Order.

Though the majority of the Buddhist monks were in favour of these indulgences, yet there was a minority which strongly condemned them. They held a Council—the second Buddhist Council—consisting of 700 monks under the presidency of Jasa, the son of Khandara. The Council continued its sitting for eight months at Vaisali and settled and vindicated the rules of the Order and the Doctrines of the Faith. But the dicisions of the Council were not accepted by the majority of the monks. They too held a Council, cousisting a larger number of Monks than that of thier stricter oppenents, and hence this Council was called Maha-Sangiti or Great Council.*

* On the second Council, see Mahavansa, Chap. IV.

Thus within a hundred and fifty years after the death of the great Master, his followers were divided into two great parties,—one strictly following the original teachings of their Preceptor, and the other becoming more liberal and adopting various new innovations. The former in later days became known by the name of the Southern 'School and the latter by the Northern School. The Dipavansa, the author of which belonged to the Southern School, thus speaks of the other party.

" The monks of the Great Council overturned religion.

They broke up the old Scriptures and made a new recension.

A Discourse put in one place they put in another;

And distorted the sense and doctrine of the five Nikayas.

These monks who knew not what had been spoken at length,

And what had been spoken concisely,

What was the obvious and what the higher meaning,

Dipavansa, canto IV., Vinaya Texts, Vol. III. Book XII, and Taranath's History of Buddhism, p. 41.

Attached new meaning to new words as if spoken by the Buddha,

And destroyed much of the spirit by holding to the shadow of the letter.

They partly rejected the Sutta and Vinaya so deep,

And made a different Sutta and Vinaya and Text,

The Parivasa, the Nidesa, and a portion of the Jataka.

So much they put aside and made others in their place."

We have no records of what the more liberal monks thought of their brethren in minority. However from the records of the Southern School we find that it was soon subdivided into eighteen distinct sects.*

But as time went on sects were added to sects;† many men added many things to the original grand teachings of the Buddha;—many rites and rituals, charms and incantations were introduced; and amongst the Buddhists of the Northern School, inhabiting Thibet, China,

* On these 18 Sects, see Burmah "Lotus" p. p. 356-359, and Koppen "Religion Des Buddha," p. p. 150-159.

† Fa Hian mentions 96 sects.

Japan, and Mongolia, the religion of the Buddha now exists under a mass of superstitions.

Amongst the Buddhists of the Southern School, now inhabiting Ceylon, Burmah, Siam &c., the original teachings of the great Prophet are even now strictly adhered to, and much superstitions, dogmatic rites and rituals, or magical charms, and incantations have been kept away; yet even amongst them the religion of the Buddha is not what it originally was.

CHAPTER IV.

ASOKA AND BUDDHISM.

UP to the time of which we are speaking, the religion of the Buddha was but the religion of pious men and a few of the wise men; it never became the National Religion or the State Religion of India. The chiefs and kings and sovereigns patronised the Buddhist monks and supported them as they did the learned Brahmans. There was no enmity or rivalry between the Brahmans and the Buddhist Sramans. They both unobstructedly practised the diffierent tenets of their religions under the catholic and benign protection of the kings who were generally and mostly the followers of Brahmanism.

The first king who publicly assumed the religion of the Buddha and made it the State Religion was Asoka, the grandson of the celebrated Chandragupta. The great empire founded by Chandragupta was in its zenith when Asoka ascended the throne of Magadha. Its sovereign sway extended from Assam in the East to the banks of the Indus in the West.

When Asoka made Buddhism his State Religion, it became at one stroke virtually the religion of the whole of Northern India.*

Tho following quotation from *Asoka .Avadhana*, a Sanskrit work of Northern Buddhism, will clearly show that the Brahmans made strenuous efforts to prevent Asoka frem becoming a Buddhist.

" Beholding this (Asoka's zeal for Buddhism), these arrogant Tirthikas, Brahmans, oppressed by the fire of envy, collected together and said to each other : ' Should this king Asoka continue a worshipper of Budhha, all other persons encouraged by him would likewise become followers of Buddha. None among the people would be devout, none of the good Sravakas will listen to us with respect. We should therefore for the promotion of honour and fame always adopt such means as will make us fully trusted.'

* The following Edict of king Asoka now discovered at Shahabazgari clearly shows that he was originally a Hindu.

" Formerly in the great Refectory and temple of the heaven-beloved king Piyadasi, (Asoka) daily were many hundred thousand animals sacrificed for the sake of meat (food). So even at this day, while this religious edict is under promulgation from the sacrifice of animals for the sake of food, some two are killed, or one is killed, but now the joyful chorus resounds again and again that from henceforward not a single animal shall be put to death." (See Cunningham's works.)

Excited by this speech, the arrogant Tirthikas came to the resolution of adopting immediate action. Then these Tirthikas went from house to house of well-disposed people and blessing them thus addressed them. 'Honourable sirs, listen to us if you wish for your own good. Should you wish for a blessed life hereafter, devote yourself to true religion. Ours is the true religion, and therefore attend to it with all respect. The religion of the Buddha is not the true one, for it provides no *Moksha.*' Hearing these words, some were convinced, others vacillated, and some would not believe them at all. Thus those Tirthikas, wishing for honours, daily seduced credulous peoples. Then these arrogant ones, longing for fame and respect, proceeded to visit Vitasoka, the brother of Asoka. Appearing before Vitasoka, the son of Vindusara, they blessed him and stood in front of him. He saluted them and enquired the object of their visit. 'Reverend Sirs, what has brought you so anxious to this place? You are always welcome to relate whatever you wish.' Thus encouraged, those arrogant Tirthikas, looking at each other, thus addresed the prince. 'May

success always attend you, great King, may you always prosper! May you be free from all fear. Since we have come to advise you for your good, it is meet that we should tell you all. Should you wish for a blessed life hereafter, listen to our advice. Ours is the true religion, alike salutary here and hereafter. Those who know best declare it to be the best of all religions. Therefore, O beloved king, believe in it, listen to our religion and follow it with ardour. Then every thing will prosper about you; and consuming all your enemies, you will become a *Chakravarti* (king of kings). The religion of the Buddha is not true, for it offers no *Moksha*. Therefore that religion should not be listened to. Since these shaven-headed, vile destroyers of their family, preach a false religion overthrowing all castes and all duty, men devoid of the religion of the Vedas, un-Brahminical in their conduct and vilely passionate,—they should, O king, on no account, be respected by you. No Buddhist should be revered, nor seen, nor touched, nor worshippod, nor spken to, nor dwelt with in the same house, nor visited by any one. You should on no account

eat with them nor present anything to a Buddhist Sanctuary. Even when by mistake men listen to the doctrines of the Buddha with regard, they suffer from various calamities, and at last go to hell. Hence, O king, should you wish for a blessed life hereafter, never listen to the doctrines of the Buddha with respect. Should any one by delusion, looking at the merits of their religion, accept it, fallen here, he will be translated to hell hereafter. For these reasons, O great king, accept not the doctrine of the Buddha. Abiding by our cannons, follow the true religion with devotion. By so doing, you will here and hereafter enjoy great blessing. No evil will ever befall you, and you will proceed by the true path. Listening to our words, weigh well which is good and which is evil, and for your own advantage follow the path of duty.' Vitasoka heard this address of the Tirthikas, but remained unconvinced of thier truth. The Tirthikas addressed him again and again and at last brought him convinced under thier control."*

The mother of Asoka was Subhadrangi,† the

* See Journal R. A. S., Vol. IX, p. 171.

† Amongst the Sanskrit Buddhist manuscripts found in Nepal by Mr. Hodgson are two books, one named *Divya*

daughter of a poor Brahman of Champa.* The astrologers told the Brahman that his daughter would be the queen of a great king. He therefore took her with him and came to Pataliputra, the capital of Magadha. With good deal of difficulty, he was successful in seeing Vindusara, the great king. He then presented him his beautiful daughter and went away to his own country.

The other queens became jealous of her and employed her in mean works. She was ordered to be a female barber. Thus did she pass her life in great misery, having got no opportunity to see the king even for once.

At last her opportunity came. One day she had the good fortune to be called to shave the king. He was so pleased with her work that he asked her to pray for a boon. She told him her history and asked him to make her his

Avadhana Asoka and *Divya Avadhana* both containing the life of Asoka. Burnouf has transalated *Divya Avadhana*. Dr. Rajendra Lall Mitra thus speaks of *Asoka Avadhana*. "Its author's name is not given, but it professes to have been related by one Jayasri to his disciples at the Kukkuta Vihara in a garden named *Upakanthikarana* on the right bank of the Ganges near Pataliputra. The authority quoted is that of a saint named Upa Gupta, the spiritual guide of the king." See Indo-Aryan, vol. II, p. 408.

* Champa was situated near the modern Bhagulpur.

queen. Her prayer was granted and soon she rose to be the chief queen.

She then gave birth to a son whom she named Asoka, for with his birth her miseries ended. 'She had another son who was called Vitasoka or Vigatasoka.

Asoka was ugly and unruly,—therefore the people gave him the name of Chanda (terrible). He became so wild that he was sent far off to Taxila to quell a mutiny or to be killed in the attempt. Asoka was wild, but he was a man of great parts and heroism. He was able to quell the mutiny within a very short time, and the king was so pleased that he was re-called.

Soon after, king Bindusara fell ill; his eldest son Susima was away in Taxila. The ministers induced the king to appoint Asoka his Regent. But as soon as the king died, Asoka was formally installed as the great king of Magadha. His half-brothers rebelled, but they were deafeated and taken prisoners. It is said Asoka himself cut off thier heads. He ruled the country with an iron hand.

A very rich merchant by name Sumudra had become a Buddhist monk. He fell 'into the

hands of the fierce mountaineer who was Asoka's right-hand man. This bad man tried to kill the Bhikshu by various means, but failed. He then informed the king what had happened. The king ordered the Bhikshu to be brought before him. When he heard every thing from that Buddhist monk, he cut off the head of the mountaineer and declared his intention to be a follower of his great religion.

Asoka became quite a changed man. He built a *Chaitya* at Kukkut Vana, one at Ramgrama, and many others at various other places. He was then called Dharmasoka.*

After his conversion which took place in the 10th year of his reign, he became a very zealous supporter of the new religion. He himself built

* Asoka had 3 or 4 wives, namely, (1) Padmavati (mother of Kunala), (2) Asandhimitra, (3) Kichigain (4) Tishyarakbita.

The 2nd and the 3rd are mentioned in the inscriptions. The *Asoka Avadhana* mentions Pavishvarakhita who tried to destroy the Bo-tre through a sorceress, because the king spent much money for it.

The most celebrated son was Kunala. Through evil machinations of one of his step mothers, the prince became blind and adopted the life of a Bhikssu.

Asoka's brother Vitasoka also became a Buddhist monk. But he was killed by a man who wished to secure the reward proclaimed by Asoka to be given for the head of a Hindu monk of Pandravardhana who painted Buddha at his feet.

Asoka's son Mahendra and daughter Sangamitra both took the holy robe and became Bhikshus. (See Asoka Avadhana).

many monasteries and dagobas and provided many monks with the necessaries of life, and he encouraged those about his court to do the same. He also laid out gardens and constructed hospitals for men and beasts, and published Edicts throughout his empire enjoining on his subjects morality and justice.

He also founded an office,—that of *Dharma Mahamatwa*, chief minister of Justice and Religion, whose duty it was to preserve the purity of religion and to look over and care for the right treatment and the progress of the aborigines and subject races. Similar officials were appointed in the dependent courts and others to promote the education of the women to promulgate the principles of the religion of Goutama.*

Rhys Davids says :—" Within the last 50 years a most important and interesting discovery has been made of several of these Edicts engraven in different Prakrit dailects on pillars or rocks whose wide distance from one another is sufficient to show the great extent of Asoka's empire. The pillars are at Delhi and Allahabad ;

* See Rhys David's Buddhism, p. 222 and p. 228.

the rocks at Kapada Giri near Peshwar, at Girnar in Guzrat, at Dhauli in Orissa and at Babra on the road running south-west from Delhi to Joypur. They were first published and translated by James Prinsep, then republished by Wilson, and have been since then further explained by Burnouf and Professors Watergard and Kern. Their sense is not at all doubtful, but the facsimiles which have hitherto reached Europe have been imperfect and the text is by no means settled." (See Rhys David's Buddhism, pp. 222-23).

The following is James Prinsep's summary of the contents of these edicts which are 14 in number.

The 1st Edict prohibits the sacrifice of animals both for food and in religious assemblies and enjoins more attention to the practice of this first of the Buddhist virtues than seems to have been paid to it even by the Raja himself, at least prior to the sixteenth year of his reign.

The 2nd Edict provides a system of medical aid for men and animals throughout Piyadasi's dominions, and orders trees to be planted along the sides of the principal public roads.

The 3rd Edict enjoins the republication every 5th year of the great moral maxims, inculcated in the Buddhist creed, viz, honour to parents, charity to kindreds and neighbours, humanity to animals &c.

The 4th Edict draws a comparison between the former state of things, perhaps lawless and uncivilised and the state of regeneration of the country under the Ordinances of the beloved king.

The 5th Edict proceeds to record the appointments of ministers of religion and missionaries enumerating many of the countries to which they are to be deputed for the conversion of the young and the old, the rich and the poor, the native and the foreigner.

The 6th Edict appoints in like manner *Pativedahas* (informers) who are to take cognizance of the conduct of the people in their meals, domestic life, &c.

The 7th Edict expresses not an order, but an earnest desire on the part of the king that all the diversities of religious opinions may be obliterated, that every distinction in rank and in tastes may be harmonized into one system

Bhava-sudhi,—that peace of mind or repose of conscience which proceeds from knowledge from faith and entire assent.

The 8th Edict contrasts the mere sexual amusements patronised by the former Rajas with the more harmless and pious enjoyments prescribed by himself.

The 9th Edict continues the thread of the same discourse by capitulating on the sources of true happiness.

The 10th Edict comments upon the glory and renown which attend merely the vain and transitory deeds of the world.

The 11th Edict upholds that the imparting of Dharma itself is the chiefest of charitable devotions, &c.

The 12th Edict is addressed to all non-believers.

The 13th Edict enjoins principal moral precepts.

The 14th Edict is a kind of summing up of the foregoing. (See Journal, Bengal Asiatic Society, vol. vii, p. 220).

To give our readers an idea what these Edicts are like, we quote below the 14th Edict.

"This Religious Edict is caused to be written by the heaven-beloved king Piyadasi. It is (partly written) with abridgment; it is (partly) with ordinary extent; and it is (partly) with an amplification not incoherent (or disjointed), but throughout continuous (and united); it is powerful to overcome the wise; and it is much written and caused to be written, yet it is always but the same thing repeated over and over again.

"For the persuasive eloquence which is lavished on each separate subject shall men tender obedience thereto.

"Furthermore, at one time even unto the conclusion is this written, incomparable with the copy by Relachpu, the Scriber and Pundit. (See Cunningham's Corpus Inscriptionum Indicarum, Vol. I. Inscriptions of Asoka, p. 126).

In the 18th year of Asoka's reign, he convened a great Council of the Buddhist monks to be held at Pataliputra. There had arisen innumerable heretics and false Bhikshus,—there had arisen much disagreements about the Buddhist Sacred Books, therefore it became absol utely necessary to hold a Council and

settle all disputed points. Accordingly a Council was held of 1000 monks with Tissa as its President. The Council held its sittings for nine months, and once more the rules of the Order and the Doctrines of the Faith were solemnly rehearsed and settled. The result was thus declared by king Asoka in an Edict which has been found inscribed at a place called Babra.

"King Piyadasi of Magadha, greeting the Order, wishes it health and happiness. You know, reverend Sirs, how great is my respect and reverence for the Buddha, the Dharma and the Sangha. All those things, reverend Sirs, which were spoken by the blessed Buddha, were well spoken; by looking upon them, reverend Sirs, as authority, true Law will long endure. I honour, reverend Sirs, as such the following Scriptures of the Law:—The substance of the Vinaya, the state of the guest, the fears of the Future, the Poems of the Wise, the discourse on conduct befitting the wise, the questions of Upatissa, the exhortations to Rahula about falsehood, spoken by the blessed Buddha. The Scriptures of the Law, reverend Sirs, I hope that the honourable monks and nuns may

constantly learn and reflect upon and so also the laity of either sex. To that end, reverend Sirs, I cause this to be written and have uttered my desire."*

At the close of the Council many missionaries were sent all over the country to preach the great religion.†

* See Mahavansa and Dipavansa.
† See Ibid, chaps. 12th and 8th.

CHAPTER V.

SPREAD OF THE SOUTHERN BUDDHISM.

WE know very little of the works done by the Missionaries of Buddhism sent by the great king Asoka. But we have a continual narrative of the introduction and spread of Buddhism in Ceylon in two most celebrated Pali works,—namely the *Mahavansa* and the *Dipavansa*, in which we find it was converted to Buddhism by Mahendra, Asoka's own son, who went to Ceylon in the 18th year of his reign, accompanied by a band of Buddhist monks.*

Tissa, whom the Buddhists called *Devanampiya*, beloved of the Gods,—was then the king of Ceylon. He welcomed the celebrated missionary, not only because he was sent by the great king Asoka of India, but because he was a man extraordinarily learned and pious. He built at the request of the venerable monk the great

* Four of the names of these Monks are given in the Mahavansa, p. 71, namely, Ittoiya, Athiya, Sambala, and Bhaddasala. And two more, *i. e.*, Samana and Bhandu in pp. 76-77.

Buddhist Stupa called *Thaparana Dogaba* in the city of Anuradhpura, the ancient capital of Ceylon, which still stands as one of the glories of that celebrated ruined city. Under this Dagoba, it is said, the right collar bone of the Great Prophet was buried. Close by it, he erected a monastery for Mahendra and his companions on the beautiful hill of Mohintale eight miles to the east of the city.

"It was on this hill," says Rhys Davids,* "the three peaks of which, each now surmounted by a Dagoba, form so striking an object from the central trunk road which runs along its side, that the famous missionary spent most of his after years. Here on the precipitous western side of the hill, under a large mass of granite rock, at a spot which, completely shut out from the world, affords a magnificant view of the plains below, he had his study hollowed out, and steps cut in the rock over which alone it could be reached. There also the stone couch which was carved out of the solid rock still exists with holes either for curtain rods or for a protecting balustrade beside it. The great rock

* See Rhys David's Buddhism, pp. 230-31.

effectually protects the cave from the heat of the sun, in whose warm light the broad valley below lies basking. Not a sound reaches it from the plains,—there is only heard that hum of the insects which never ceases and the rustling of the leaves of the trees which cling to the side of the precipice. I shall not easily forget the day when I first entered that lonely, cool and quiet chamber so simple and yet so beautiful, where more than 2000 years ago the great teacher had sat and thought and worked through the long years of his peaceful and useful life. On that hill he afterwards died and his ashes still rest under the Dagoba which is the principal object of reverence and care of the few monks who still residei n the Mahintale Wihaw (Mahendra Vihara)."

Only a year after, the queen and the female relations of the king—Devanam Piya Tissa—expressed a wish to be converted into Buddhism. Mahendra accordingly sent words to Magadha, whence his own sister Sangamitra, already a Buddhist nun, started for Ceylon along with a band of nuns.* She brought over

* The names of nine of these nuns and of several of their celebrated pupils are given in *Dipavansa*, ch. 18.

with her a branch of the sacred Bo-tree from the Buddha Gya under which the great Goutama achieved Nirvana. This precious branch was planted at Anuradhpura where it still grows.

Tissa reigned for 20 years and died just before the death of the great missionary Mahendra. Just after the death of the king Tissa, Ceylon was overrun by the Tamils who retained the kingly power in their hands for 60 years. They were at last driven out, about B. C. 164, by Dasta Gamini, a grandson of Tissa's brother.

This king was a zealous supporter of Buddhism. He built two of the largest Dagabas at Anuradhpura, namely Miriswali, 150 feet high and the Maha Thupa, 200 feet high. He also built a huge monastery called the great Brazen Palace, as it was roofed with metal. Its 1,000 granite pillars still stand just outside the sacred enclosure round the Bo-tree.

Thirty-four years after his death the Tamils again conquered Ceylon, but they were again driven out by Watta Gamini, a son of Dasta Gamini's brother in about 88 B.C. This king built the largest Dogoba in Ceylon. It is Agni Giri Dogaba and is 290 feet high. It

was in his reign 330 years after the great Nirvana that the sacred Tripitakas for the first time were reduced into writing.*

The next great event were the works of Buddha Ghosa. He was born near Buddha Gya and came to Ceylon in 430 A.D. By this great man was written *Visuddhi Marga*—a Cyclopædia of the Buddhist Doctrines. He became greatly famous and was employed by the chiefs of the Sangha in Ceylon to write in Pali the commentaries which had till then been handed down in Singhalese.†

Buddha Ghosa about 450 A. D. went to Burma and stayed there for some years. The country of the *Mugs* was converted by him and made his followers. Siam followed the example of its sister conuntry and was converted in about 938 A.D. Java was visited by the Buddhist missionaries in the sixth and the seventh centuries A. D. In the thirteenth century A. D.

* The *Mahavansa* relates this important event in a stanza which it quotes from the *Dipavansa*:—"The wise monks of former days handed down by words of mouth, the text of the three Pitakas and the commentary upon them. Seeing the destruction of men, the monks of this time assembled, and so that the Faith might last long, they wrote them in books."

† See Childers' Pali Dictionary S. V. Atthakatha and also Rhys David's Buddhism, in p. 221.

Buddhism was the prevailing religion in Java when the great temple at Boro Badu was built. About this time Buddhism also penetrated from Java into the adjoining islands of Bali and Sumatra. All these countries adopted Buddhism of the Southern School.

CHAPTER VI.

THE NORTHERN BUDDHISM.

WITHIN one hundred years of the Buddha's death, his religion was split up into two distinct branches, thereafter known as the Southern and the Northern Buddhism. The cause is not. far to seek.

The great Buddha formulated a religion of Complete Knowledge—a Religion of Philosophy pure and simple, and he intended this for those only who would be members of his Sangha, who would live for religion and for religion only, and who would aspire to achieve the Final Salvation—the cessation of more births,—the great Nirvana. For others, for the majority of the people, for the house-holders and the worldly men, he did not formulate any special religion,—he allowed them to remain as they were,—he never called themheretics or followers of a false religion,— he rather asked them to stick to the religion of their forefathers. Nowhere

we find, he had any quarrel with the Brahmans. To the Ordained Monks of the Sangha only,—there was no God, no Worship, no Rituals,—not because there is no God, but because it is an unknowable mystery and therefore not necessary for the achievment of Salvation. But the case of the worldly men is different. It is not for them to acquire Nirvana in this life,—they are creatures of *Karma*,—they must, and they are bound to, follow the *Karma* of their previous births,—the best that the Buddha found had already been formulated by the great Brahmans. Therefore his religion was not at all a new religion; he himself was a Hindu and his religion was but a mere development of Hinduism. His lay-followers were Hindus in all respects, and his monks were but Hindus with the Hindu Philosophical views highly developed in them.

But after his death,—as is the case with every religion and philosophy,—his disciples differred. Some strictly followed the rules formulated by the great Master intended only for the members of the Order,—completely ignoring the liberal views entertained by their great Preceptor as regards the religion

for his lay-followers. By this time there arose many powerful lay-followers, who secured the co-operation of many great monks. These men wanted to be more associated with the lay-followers;—they publicly and openly accepted the religion of the lay-followers, *i. e.*, Hinduism then extant, as a part and parcel of their religion with very little variations and changes. Thus the Monks of the Southern School remained strictly the Bhikshus as originally designed by the Buddha, whereas the monks of the Northern School became more and more the priests and religious guides of the lay-followers.

It is evident the lead of the Northern School fell into the hands of the Brahmans, the old religious teachers, guides, and priests of the people. They entered into the Buddhist Sangha in order to achieve Salvation which they ever sought; but they could not, though they tried their best, cut themselves off completely from the laymen.—They had to remain, willingly or unwilingly, the guides and priests of the people. Thus the religion of the people, as a matter of course, became a part and parcel of their own religion.

This schism openly took place from the time of the Second Council which was held at Vessali. The minority stuck to the strict Doctrines of the Order,—but the majority adopted new innovations, or rather openly accepted the religion of the people as a part and parcel of the Order.

The first and the most important innovation was the adoption of the sacred language Sanskrit as the medium of their religious doctrines, whereas the Southern School stuck to the Vernacular Pali. Thus all the religious books of the Northern School were written in the Sanskrit language, —the Southern School writing in Pali.

The Northern School adopted the Hindu mythology almost entirely with little or no changes, whereas the Southern School gave it only a partial recognition. As regards the adoption of Hindu Gods and Goddesses by the Buddhists, Sir M. William in his Buddhism says :—" Maha-Brahma is often named, whereas Vishnu, the popular God of the Hindus, is, we have seen, represented by Padmapani (Avolokitaswara) who seems to have taken his place.

Turning to God Siva, we may note that he was adopted by Buddhism in his character of Yogi or Maha Yogi. Then as the Buddhism of the North very soon became corrupted with Saivism and its accompaniments Saktism, Tantrikism and Magic, so in the Northern countries various forms of Siva such as Mahakala, Bhairava, Bhima, and of his wife Parvati, Durga &c are honoured and their images are found in temples. Sometimes bloody sacrifices are offered. Amongst the Female Deities the forms of Tara are chiefly worshipped and regarded as Saktis of the Buddhas."

The Buddha did not speak of the Trinity,—but his "Buddha, Dharma and Sangha" were afterwards made to be a sort of Trinity as that of the Hindu Triad. Soon after his death, his followers of the Northern School made this "Buddha, Dharma and Sangha" a living Northern Triad with representations. They went further. They brought in those great Gods,—the personifications of faculties or deification of saints—whom they began to worship, as did the Hindus their Brahma, Vishnu and Siva. They called these three,—Manju

Sree, (He of beautifnl glory), Avalokiteswara, (the lord that look down) whom they also called Padmapani (lotus-handed), and Vajrapani (the weilder of thunderbolt.) Virtually these were Brahma, Vishnu and Siva, or Indra, or Rudra, of the Hindus accepted by the Buddhist monks in other names.

In Adi Buddha they also accepted the Hindu *Infinite One*—a subject the great Master always avoided discussing, but never prevented his lay-followers from believing.*

Tantrika System has always been a part of Hinduism from the time of the Atharva Veda, though in later days its rituals and rites have been made mystic and not-understandable. It is the worship of the great Force of Nature,—the Wife of the Creator. In Hinduism it is worshipping Durga, Kali, or Tara, the wife of Siva. It has been bodily taken from Hinduism into the Buddhism of all the countries of the Northern Asia.†

* These were not the Gods of the Vedic Hinduism, but of the Pouranic Hinduism. We shall describe in the Pouranic Period of this History, how these Gods and Goddesses were introduced into Hinduism and thence transferred to Buddhism.

† In Tibet, Mongolia and Manchuria, she is worshipped in

Rhys Davids remarks:—"The founder of this system seems to have been *Asanga*, an influential monk of Peshwar in the Punjab who lived and wrote the first Text Books of the creed,—the *Yogachara Dharma Sastra*,—about the sixth century of our era. Hiouen Thsang who travelled in the first half of the seventh century found the monastery where Asanga had lived and says that he lived 1000 years after the Buddha. He managed with great dexterity to reconcile the two opposing systems by placing a number of Saiva Gods, both male and female, in the inferior heavens of the prevalent Buddhism, representing them as worshippers and supporters of the Buddha and Avalokiteshwara. He thus made it possible for the half converted and rude tribes to remain Buddhist while they brought offerings to their more congenial shrines, and while their practical belief had no relation at all to the Truths or the Noble Eight Fold Paths. They busied themselves almost wholly with obtaining magic

the Hindu names of Tara, Vairavi etc. In China she is worshipped as *Kwau-Yin Kwan-noh*,—both meaning Goddess of Mercy.

powers (siddhi) by means of magic phases (Dharanis) and magic circles (chakras.)

Esoteric Buddhism is nothing but the Yoga System of Hinduism. All over the northern Buddhist countries, it forms the most essential part of Buddhism. The Yoga of the Brahmans and the Yoga of the Buddhists are almost indentical.

Ritualistic Buddhism for the monks of his *Sangha*, the Buddha prescribed little or no rituals. For them he discarded all Vedic Rituals and Sacrifices :—for them he prescribed only Self-Culture, Virtuous and Good Conduct, and Meditation. There were no prayers, no worship, no Pujah,—they were to depend upon themselves, and upon their own exertion for final achievement of Nirvana.

But to become a Bhikshu, we have seen, a candidate had to utter a formula, which ran as follows :—

"I take Refuge in the Buddha.
I take Refuge in the Dharma.
I take Refuge in the Sangha."

It meant that a Buddhist monk was bound to believe in a Buddha,—a great Enlightened One, —he was to follow strictly the dictates of

Dharma—all moralities and virtuous and good acts—and he was also to become body and soul a part and parcel of the Sangha.

These were all the rituals and rites of the great Buddhist Sangha when the Buddha founded it, but as soon as he was dead, he was canonised and deified ; his remains were buried in ten different Stupas which became the pilgrimages to his devoted followers and the places of worship for his laity. He asked his followers to put faith in a Buddha :—virtually the Buddha was the God of the Buddhists. And his followers, after his death, made him a true God. The Buddha ordered them to do it when he enjoined his disciples to say at the time of their Ordination "I take refuge in the Buddha."

The number of his Stupas increased from ten to *lacs* at the time of Asoka, and thus the Buddhist places of worship and pilgrimages became innumerable. Along with the Buddha, the Buddhists, or specially those of the Northern School, went on worshipping the Hindu Gods and Goddesses which the Buddha, when living, never prevented his lay-followers to worship. Thousands and thousands of the Buddha's

figures, made in stone, wood or clay, were worshipped and adored all over India,—nay all over Asia.

Next came the Images of the Buddhas who proceeded Goutama Buddha, specially Kasyapa, Kanaha Muni and Karaka-Chhanda. Then followed the images of the five Dhyani Buddhas. The images of Maitra Buddha, who was to be born, became the most desired object of worship in all the Buddhist countries.*

The third member of the Buddha's great religion—Sangha—also soon became personified. Its images were made and worshipped,—besides it grew to be a gigantic Institution with "its shaven priests, its bells, and rosaries, its images and holy water, and gorgeous dresses, its service with double choirs and processions, and creeds and mystic rites and incense, in which the laity are spectators only,—its abbots and monks, its nuns of many grades, its worship of

* Fa-Hiean records that he saw in Northern India a wooden image of Maitrya Budhisattwa which on fast days emitted a brilliant light (See Legge, P. 23) Hiouen Thsang also describes this image of Maitrya Buddha. (See Beal, I. 134). "In the present day the images of Maitrya often represent him with both hands raised, the fingers forming the lotus shaped Mudra, the body yellow or gilded and the hair short and curly." Sir M. W.'s Buddhism, p. 486.

the double virgins, and of the saints and angels; its fasts, confessions and purgatory, its images and idols and its pictures; its huge monasteries and its gorgeous Cathedrals, its Pope." This is now known by the name of Lamaism.

CHAPTER VII.

Spread of Northern Buddhism.

One hundred years after the Buddha's death, the Northern Buddhism became more powerful and influential than the Southern Buddhism. Their Council was called the Great Council, their Doctrines were called Maha-yana or Great Path, whereas the Doctrines of the Southern Buddhists were called Hina-yana or Lower Path. Except in Magadha and its eastern dependencies,—the religion of the Hina-yana had no place in India. The religion of the Maha-yana spread all over India as far west as modern Afganistan. The reason is not far to seek. The religion of Maha-yana was nothing else, but the religion then prevalent in India, *i. e.*, Brahmanical Hinduism,—with some changes and alterations. It was but Hinduism reformed or expanded.

In the beginning of the Christian Era, it spread beyond the borders of India, for at that time a great king rose in Northern India as Asoka did in Eastern India; and this king was a zealous Buddhist. He sent missio-

naries to China, Mongolia and Tibet and did much for the propagation of the religion of the great Prophet. This king was the celebrated Kanishka of Kashmir.

The grand-father of Kaniska was Haviska. He was the king of Kabul, and when driven out from there, he founded a new kingdom in Kashmir. He was a Buddhist* and founded a monastery at Mathura.† He was succeeded by Haska who also built a Vihara.‡

Kaniska's dominion extended from Kabul to the Hindukush and Bolar mountains, over Yarkhand and Khokan ; throughout Kashmir, Ladak, and the Central Himalayas, down to the plains of the Upper Ganges and the Jamuna as far as Agra, over Rajputana, Guzrat and Sindh, and the whole of the Punjab,—a magnificient empire equalled in extent from the time of Asoka to that of the Mogul."§

* "It is clear from the coins of Haviska and Kaniska that Buddhism became the state religion of the north western parts of India at about the commencement of our Era."—Rhys David's Buddhism, page 238.

† See Cunningham's Archæological Reports, Vol. I., page 238 and also Dawson's "Ancient Inscriptions from Mathura, J. R. A. S. New Series, Vol., V. page 282.

‡ Rhys Davids says that they were also fire-worshippers. See Buddhism, page 238.

§ See Rhys David's Buddhism, pp., 238-239.

At the advice of his tutor, named Parsvika, king Kaniska held a Council of 500 monks under the presidency of Vasubandhu.* These monks drew up three great commentaries, namely (1) *Upadesa* on the Sutra Pitaka, (2) *Vinaya Vivasha Shastra* on the Vinaya, and (3) *Abhidharma Vivasha Shastra* on the Abhidharma Pitaka. These three works Kaniska said to have had engraven on copper plates and sealed up in a stone box over which he built a dogoba.†

Nya Khri Tsanpo was the first king of Tibet.‡ He was succeeded by several kings till at last came Srong Tsna Gampo who was born in 617 A. D. In the year 632 A. D., he began the work of civilising his subjects. With this intention he sent his minister Thumi Sambhota to India to learn Buddhist sacred books. This great man designed the Tibetan

* This Council is not mentioned in any of the books of the Southern Buddhists as Asoka's Council is not mentioned by the Northern Buddhists. It is mentioned in the Hiouen Thsang's Travels. See Julien, pages 95—98, Cosma, Asiatic Researches, XX., p., 41-297.

† This is what is told by Hiouen Thsang in his travels. See Julien's Translation.

‡ This portion is a summary of the Tibetan history as given by Sir M. William in his Buddhism from Koeppen's great work.

alphabet called Laucha on the model of the Indian letters then in use.

The first Tibetan author was this great minister Thumi Sumbhota. He composed a grammar and many other works. An important work that he translated was a Tantra work named Mani Kambum. This book describes the introduction of Buddhism into Tibet as well as the origin of the well-known six syllabled prayer of Tibet, namely *Om Mani Padma Hum.* This book contains 100,000 precepts. The teaching of Thumi Sumbhota was of an orthodox character; he was the founder of the strict School of Tibetan Buddhism called Kadampa which finally developed into the yellow-robed sect as distinct from the red-robed sect.

After the death of Thumi Sumbhota, the propagation of Buddhism in Tibet was carried on by two princesses—the two queens of king Srong Tsan Gampo, named Dolkar and Doljang.*

After the death of king Srong-Tsan-Gampo, Buddhism declined in Tibet. One of his successors, named Khri-Srong-De Tsan, who reigned from 740—786 tried to restore it. For

* Dardistan.

this purpose he brought from India a large number of religious teachers. First came Santa Rakshita with twelve companions from Bengal. Then came the celebrated Padmasamvava from the lands of Udyana.* It was under his direction the great monastery of *Samye* was built. He was remarkable for his great learning. It is he who first furthered the translation of the whole of the Buddhist Cannon into Tibetan. He was the founder of the Red Sect in Tibet. A sect called *Urgyenpa*, a sect called *Brugpa or Dugpa*, and a sect called *Sankyapa*, all belonged to the red sect and follow the doctrines of Padmasamvava. They are found in large numbers in Nepal, Bhutan, Sikim, Tibet and Ladak.

After the death of this king, Buddhism was in a declining state for many centuries, but in the second half of the 11th century the kings again tried to give it life and strength. Many learned men were brought from India, of whom

* The Tibetan Cannon commonly called Kanjur consisted of at least 208 vols. The present Kanjur of Tibet consists of 225 folio vols. of translations, commentaries and treatises, embracing works on all subjects, such as grammar, logic, rhetoric, poetry, medicine, astrology, alchemy, magic, &c.

Atisha was the most celebrated. This monk was a supporter of the stricter rules of Thumi Sumbhota, and his well-known Tibetan pupil, named Brom Tom, was also a great upholder of the Yellow Sect. Three great monasteries were built under them, namely (1) Raseng, (2) Sakya and (3) Brikheng. Raseng monastery monks belonged to the Yellow Sect, whereas those of the Brikheng were of the Red Sect. A great rivalry was bred between these two monasteries and each tried to claim supremacy over the other, till at last the Chinese Emperor declared the Red Sect to possess the highest authority. Mongolia received much of Buddhism from Tibet, and Tibet received much from Mongolia. Both the countries received Tantricism mixed with Buddhism from India which was known by the name of Samanism or Sramanism. Sir M. William writes :—" It is well-known that the great Mongolian conqueror Jenghiz Khan conquered Tibet at about A. D. 1206. Before that period Mongolia had come in contact with various religious cults, for example with Zoroasterism, Buddhism and Islamism. They had even had some experience of Christianity,

for Nestorian Missions existed in Central Asia in the 6th and 7th centuries of our era, and penetrated into China in the seventh century. All these religions strove to convert the Mongolians, who soon became an important nation through the conquests of Jenghiz Khan. That conqueror, however, had a very simple religion of his own. He believed in one God in heaven and one King on earth; that is, he believed that God had given him the dominion of the whole world and he set himself to conquer the world. Yet he tolerated all religions. "As the hand," he said, "has many fingers, so there are many ways to show men how they may reach heaven."*

Khublai,† the greatest of all the descendants of Jenghiz, was the first to elevate his people above a mere life of rapine and plunder, and it struck him that the best method of civilising them would be by adopting and promoting Buddhism which the great number of the races subject to him had already possessed. Khublai first appointed Phaspa of the Sakya monastery

* See Buddhism, pages 274—275.
† Khublai reigned from 1259—1294 A. D.

as the Head of the Buddhist Herearchy all over his Empire. It was Rhaspa Lama who invented the Mongolian Alphabet. He then undertook a new revision of the Buddhist Sacred Books comparing the Tibetan Sacred Texts (Kanjur) with the Chinese. Twenty nine learned men, versed in the Tibetan, Ugrian, Chinese, and Sanskrit languages, were occupied with the task of collation, and a few years later the first Mongolian translation of the Sacred Texts was begun by the Sakya Lama, named Choskyi Odser.

The greatest name amongst the Mongolian Buddhist monks is that of Tsong Khapa. Sir M. William thus speaks of him:—"Tsong Khapa, whose name is as much celebrated in Mongolia and Tibet and among the Kalmuk Tartars as that of the founder of Buddhism, is said to have been born in the year 1335 or 1357 of our era, in the land of Amdo where the celebrated monastery of Kumbum was situated north of Tibet on the borders of China.

In course of time, Tson Khapa set out on a journey from Amdo to Tibet, his object being to acquire the knowledge of the Doctrine from

the original sources. He is said to have studied the law of Buddha at Sakya, Bhrikheng and Lassa. It was in this way that he became impressed with the necessity of purifying and reforming the Discipline of Tibetan Buddhism, which the red-robed sect had corrupted by allowing the marriage of monks and by laxity in other matters. Innumerable pupils gathered round him, all of whom adopted as their distinguishing mark, the otherdox yellow graments of primitive Buddhism.

Tsong Khapa soon acquired vast influence, and in the year 1409 A. D. was able to build, on a hill about 30 miles from Lassa, the celebrated monastery called Galdan of the Yellow School. Of this Tsong Khapa was the first Abbot. His followers, however, rapidly became too numerous to be comprehended within so limited an area. Hence there arose in the immediate neighbourhood of Lhassa two other great monasteries, namely *Brepung* and *Sera*; these monasteries once held 30000 monks of the Yellow Sect, but now have only 16500.

A

COMPREHENSIVE HISTORY

OF THE

RELIGION OF THE HINDUS

ITS BIRTH, RISE, DEVELOPMENT & EXPANSION.

BY

DHIRENDRA NATH PAL.

Buddhist Period.

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BUDDHIST PERIOD.

CHAPTER VIII.

GOUTAMA'S LEAVING HOME.

We shall now give the principal events of the life of the great Buddha.

When Siddhartha Goutama grew to be a young prince, he wished to go to his pleasure gardens and told his charioteer to harness his chariot. The charioteer decked the gloriously beautiful chariot with all its trappings and harnessed to it four State horses. The prince then ascended the chariot and went towards the beautiful gardens.

When he had gone a few steps, he saw before him an old man, passing by with difficulty, borne down as he was by old age and decrepitude. Seeing him, he thus asked the charioteer :—

"O charioteer, who is this weak and lean man? His flesh has been withered away, his bones and arteries are visible under the covering of his skins, his hair is white, his teath are gone, he goes tottering bent on his stick?"

The charioteer thus replied :—

"Sire, this is an old man. His body has grown debilated, his senses have become weak. He is now quite unfit for work and is thoroughly helpless. His friends and relatives have abondoned him as a withered tree by the birds and beasts."

The prince then said in great sorrow :—

"O charioteer, tell me truly, is this state his own individual occurrence, or is it the Universal law? Tell me soon its real cause, so that I can think over this matter."

The charioteer replied :—"Sire, it is the Uuniversal Law of Nature. Every man,

woman or child would come to this state. Your parents, your relations, you yourself, all must come to it."

"Shame then to life!" Saying this, he ordered his charioteer to turn back towards home. He did not that day go to the pleasure gardens.

When the king, his father, heard this, he asked, "Why does my son turn back so hurredly?"

"He has seen an old man," they said, "and having seen him, he has come back."

"By this you ruin me!" exclaimed the king, "Quickly get-ready concerts and plays. So long as he continues in the enjoyment of pleasures, he will not turn his thoughts to forsaking the world."

A few days later, Siddhartha again started for his pleasure gardens and again turned back. He saw before him a man lying ill on the way-side, forsaken and abandoned by all. Seeing him he thus asked his charioteer :—

"Charioteer, who is this man, who is a mere skeleton in appearance, lying in his own excreta, groaning so in pain?"

The charioteer replied:—

"Sire, this man is ill; he is at the point of death and is now in great sufferings. There is no cure for him, and no hope for him; he will soon die?"

The prince came back to his palace morose and sad. A few days after, he again went out and saw a large body of men carrying a dead body. On seeing it, he asked:—"Charioteer, what is this? Why are they carrying a man on a cot? Why are the people following him with dishevelled hair? Why are they weeping and crying, striking their breasts?"

The charioteer replied:—

"Sire, this man is dead! He will never again see his parents, sons, friends and relations. He is gone for ever from this world."

On hearing this the prince sighed and said;

"Shame to youth which will end in old age! Shame to health which is surrounded by innumerable diseases! Shame to the learned man who plunges in pleasures!"

He came back to his palace and did not see any one for days together. He then once more came out and went towards his pleasure gardens, but saw a monk passing by. On seeing him, he thus asked his charioteer.

"Charioteer, who is this man clad in yellow clothes, walking by, peaceful, calm and gentle, never looking up or to any thing?"

The charioteer replied:—

"Sire, he is a mendicant. He has abandoned all desires. He has left the world. He looks every one with equal eyes. He lives upon alms."

The prince said:—

"Yes, I like this. The learned men always praise such a life. This is the happiest of all lives."

He asked his charioteer to turn back, and he returned to his palace.

The ancient chronicler says:—Arrayed in all his splendours—the musicians exhibiting each one his peculiar skill, the Brahmans honouring him with words of joy and victory, and the men of lower castes with festive cries and shouts of praise,—Siddhartha Goutama ascended his superbly decorated car in order to return to the city from his pleasure grounds.

At that time Suddhadhana the king heard that Yasodhara had given birth to a son, and sent a message to him, saying "Make known my joy to my son." Goutama, as he was ascending the chariot, heard this news and said sadly, "An impediment has come into being—a new bond has come into existence!"

When the messenger returned, the king eagerly asked, "What did my son say?" And the messenger replied, "The Prince, said a Rahula (impediment) has come into being." On hearing this, the king gave this command, "Henceforth let Rahula be my grandson's name."

But young Goutama returned home thoughtful and sad. The villagers were delighted at the birth of the child, their king's only grandson. Goutama's return, therefore, became an ovation, and he entered Kapilavastu amidst a crowd of rejoicing clansmen. Among the sounds of triumph which greeted his ear, one especially is said to have attracted his attention.

A noble vergin, his causin, Kisa Goutami by name, had gone to the upper story of her palace to see the prince pass by, and she beheld the beauty and majesty of Goutama. Pleased and delighted at the sight, she burst forth into this song of joy.

"Blessed indeed is that mother,
Blessed indeed is that father,
Blessed indeed is that wife,
Who owns this Lord so glorious!"

Hearing this, the young prince thought to himself, "On seeing such a one, the heart of his mother is made happy, the heart of his father is made happy, the heart of his wife is made happy. This is what she says! She speaks of HAPPINESS! But by what

means this HAPPINESS and PEACE can be gained? Sweet is the lesson this song makes me hear!"

Then taking from his neck a string of pearls worth a hundred thousands, he sent it to Kisa Goutami. Delighted at this, she thought, "Prince Siddhartha has fallen in love with me." But the prince took no further notice of her and went to his palace.

Thereupon women, clad in beautiful attires, skillful in dance and song and lovely as heavenly virgins, brought their musical instruments, and ranging themselves in order danced and sang and played delightfully. But the Prince, his heart being estranged from all worldly matters, took no pleasure in them and fell asleep.

The women on seeing him asleep said, "He for whose sake we were performing is gone to sleep? Let us sleep too." They then laid aside their musical instruments and lay down to sleep.

At dead of night Siddhartha Goutama awoke and sat up; the lamps, fed with

sweet-smelling oil, were just burning out. He saw before him a scene which filled him with disgust. He saw the women lay asleep scattered all over the room,—their hair dishevelled, their dresses in disorder;—some foaming at the month, some grinding their teeth, some yawning, some muttering in their sleep and some gaping.

Seeing this woful change in their appearance, he became very much disgusted with pleasure and luxury. To him that magnificent appartment seemed to be a charnel-house full of loathsome corpses. Life, whether in the worlds subject to passions, or in the worlds of form, or in the world formless, seemed to him like staying in a house that had become the prey of devouring flames. An utterance of intense feeling broke out from him. "It all oppresses me! It is intolerable!"

He got up and went to the door and called out, "Who is there?"

Channa, who had been sleeping in the ante-room, answered. "It is I, Sir, Channa."

"I am resolved, beloved Channa, to accomplish today the great Renunciation—saddle me a horse."

Finding from his appearance that it was useless to stop him, Channa went to the stable yard and saw by the light of the lamp he carried the mighty steed named Kantaka, standing quietly at a splendid spot. "This is the very steed I should saddle today," thought he and saddled Kantaka.

The Buddha himself said the following about his thoughts before his great Renunciation. He thus spoke to his disciples, after describing the luxuries that surrounded him in his palaces:—

"My disciples, with such wealth was I endowed and in such great magnificence did I live. Then these thoughts arose within me:—A weak-minded, every-day man, although he himself is liable to decay and is not free from the power of old age, feels horror, revulsion and disgust; if he sees another person in old age; the horror he then feels recoils on himself. I also am subject to decay and am not free from the power of

old age. Should I also, who am subject to decay and am not free from the power of old age, feel horrors, revulsion and disgust if I see another in old age? This would not be becoming to me? Whilst I thus reflected, my disciples, in my own mind, all that buoyancy of youth which dwells in the young sank within me. While I, my disciples, thus reflected in my mind, all that spirit of life which dwells in life, sank within me."

Whilst Channa was absent in the stable preparing the horse, Siddhartha thought of seeing his wife and child for the last time. He went to the apartment of Yasodhara, and opening the door he saw his beloved wife lying on a couch surrounded by flowers. She was asleep,—her hand embracing the infant. He saw that in order to take up his son, he must remove the mother's arm which would cause her to awake. He knew, if she awoke, she would beseach him, tears in her eyes, not to abandon her. This might shake his resolution. He, therefore, remained on the threshold, took a last loving

look of his wife and child, and withdrew his foot from the door. He then descended to the courtyard of the palace.

Riding on the steed Kantaka, he left the city at the dead of night, Channa accompanying him.

CHAPTER IX.

HIS FIRST CONVERTS.

In Benares he converted sixty men and he ordained them all as the Buddhist Monks. The ancient chronicler says :—The Blessed One, one day, thus spoke to his sixty Bhikshus, " I am delivered, O Bhikshus, from all fetters, human and divine. Go ye now and roam over the country for the welfare of the many, for the good, for the gain and for the benefit of gods and men. Let not two of you go the same way. Preach, O Bhikshus, the Doctrine which is glorious in the beginning, glorious in the middle, glorious at the end, in the spirit and in the letter. Proclaim a consummate, perfect and pure life of holiness."

Thus ordered, the first Missionaries of the great Master scattered over the country. Jasa remained in Benares and the Buddha directed his steps towards Uruvela. But a difficulty soon arose. The Bhikshus had to take long journeys to find out the great Buddha, so that he might ordain the

man whom they had converted. Therefore he thus addressed the Bhikshus one day, "I grant you, O Bhikshus, this permission. Confer henceforth in the different regions and countries the Pabbajya and Upasampada.* Bestow Ordinations yourselves on those who desire to receive them. And you ought, O Bhikshus, to confer the Pabbajya and Upasampada Ordinations in this way. Let him first have his hair and head shaved off; let him put on yellow robes; adjust his upper robe so as to cover one shoulder; salute the feet of the Bhikshus present with his head and sit down squatting. Then let him raise his joined hands, and thus tell him to say :—

I take my refuge in the Buddha.
I take my refuge in the Dharma.
I take my refuge in the Sangha.†
Let him repeat this three times."

* Pabbajya is going out from a prior state, from the lay life or from a monastic sect holding another faith.

The Upasampada is the entry into the circle of the Bhikshus, the fully accredited members of the Buddhist Order. *See* Oldenburgh's Buddha, page 347.

† The Order of Bhikshus that Buddha established was the *Sangha*.

When the Bhikshus departed, the great Master went away towards the kingdom of Magadha and reached Uruvela in due time.

Kasyapa, Upatissa, Sariputra were the three famous men in the kingdom of Magadha,—famous as great ascetics, vast scholars, and respected teachers; each had a large following of disciples. Kasyapas were three brothers. The eldest of them was known as Jatila Uruvela Kasyapa,* the second one was Nadi Kasyapa† and the third as Gaya Kasyapa.‡

Goutama lived with the eldest all through the winter and at the end the venerable Kasyapa asked the Buddha to ordain him as

* *Jatila* means matted lock. Jatila Uruvela Kasyapa means Kasyapa who had matted locks on his head and who lived in the village of Uruvela. Afrer the Buddha's death Kasyapa was elected in his place to become the chief of the Order.

† Nadi Kasyapa means one who lived on the banks of the river.

‡ Gaya Kasyapa means Kasyapa who lived in the village of Gaya.

§ Every Aryan used to keep a fire always burning in his home. Every morning and evening it was his duty to worship this fire. This fire was his God and the Emblem of his religion. This was called Agnihotra. See Parts I—IV.

one of his monks. "You Kasyapa," said the Buddha, "are chief, leader, foremost, first and highest of five hundred Jatilas. Go first and inform them of your intention, and let them do what they think fit."

The Jatila Kasyapa then went to his disciples and said, "I wish, Sirs, to lead a religious life under the direction of the great Sramana Goutama; you may do, Sirs, what you think fit."

"If you," replied they, "will lead, Sir, a religious life under the great Sramana's direction, we will also lead a religious life under the great Sramana's direction."

Then the Jatilas shaved their hair and beard, flung the things for the Agnihotra Sacrifice* into the river, and went to the place where the Blessed One was. "Lord," said they, "let us receive Pabbajya and Upasampada Ordination from the Blessed One."

"Come, O Bhikshus,' said the Buddha, "lead a holy life for the complete extinction of sufferings."

Thus those venerable persons were all ordained. Their example was soon followed by the Nadi Kasyapa and Gaya Kasyapa with all their followers. Thus within a very short time the Buddha became the leader of more than one thousand monks. With them all—a grand and majestic procession,—he went on towards Rajagriha—the capital of the kingdom of Magadha.

In Rajagriha lived the other two very celebrated men,—Sariputra and Upatissa,*—two great religious devotees and scholars,—men of brilliant parts and extraordinary abilities. Though they had not as yet assumed the position of teachers, they being still the disciples of one Sanjaya, yet they had innumerable disciples.

One day, Sariputra met one of the Bhikshus of the great Buddha named Assagi and said, "Your complexion is pure and bright.

* Sariputra and Upatissa were both Brahmans. They soon became most prominent members of the Order founded by the Buddha. Upatissa Sutra and Sariputra Sutra are still now the two most sacred books of the Buddhist Canon. These two books containing the teachings of the great master were most probably edited by these two gifted monks. After the Buddha's death, Sariputra and Upatissa had places in the Order next to Kasyapa.

In whose name, friend, have you retired from the world? Who is your Teacher? Whose Doctrine do you profess?"

"There is, friend," replied Assagi, "the Sraman Goutama,—an ascetic of the Sakya race. In his, the Blessed One's name, have I retired from the world. He is my Teacher and his, the Blessed One's, Doctrine do I profess."

"And," asked Sariputra, "what is the Doctrine, Sir, which your Teacher holds and preaches to you?"

"I am only a young disciple, friend," replied Assagi, "I have but recently received the Ordination, and I have newly adopted this Doctrine and Discipline. I cannot explain to you the Doctrine in detail, but I will tell you in short what it means." "Well, friend," said Sariputra," "tell me much, or tell me little as you like, but tell me the spirit of the Doctrine."

Then the venerable Assagi said, "Of all objects which proceed from a Cause, the Tathagatha has explained their Cessation

also. This is the Doctrine of the great Buddha."

Then Sariputra went to his frend Upatissa and told him of his meeting with the Bhikshu Assagi. They made up their mind to place themselves under the teaching of the great Sraman Goutama. When they took the yellow robe, all the followers of their late master Sanjaya followed their example. This created a great sensation all over the country. Monks, ascetics, learned Brahmans, as well as lay men, poor and rich, all flocked to see the great Buddha who was then living with thousands of followers in the Jastivana.*

The popularity of the great Buddha was extreme all over the Magadha country. The king himself came and paid the highest respects to him. The ancient chronicler says :—The Magadha king, Bimbasara, surrounded by twelve myriads of the Magadha Brahmans and house-holders, went to the place where the Blessed One was. Having

* Cunningham's Archæological Reports, Vol. I p. XIV.

approached him, he respectfully saluted him and sat down near him.

Now these twelve myriads of Brahmans and house-holders thought,—"Has the great Sraman Goutama placed himself under the spiritual direction of Uruvela Kasyapa, or has Uruvila Kasyapa placed himself under the spiritual direction of the great Sraman?"

And the Blessed One, who understood in his mind the reflections which had arisen in the minds of those twelve myriads of Brahmans and house-holders, addressed the venerable Kasyapa thus:—"What knowledge have you gained that has induced you, who were renowned for your penances, to forsake your sacred fire?"

"It is visible things, and sounds, and also tastes, pleasures, and women that the Sacrifice speaks of," replied Kassyapa. "Because I came to know that whatever exists is filth, I took no more delight in sacrifices and offerings."

"But," said the Buddha, "if your mind found no delight either in visible things or sounds or tastes, what is in the world of

men and gods in which your mind now finds delight? Tell me that."

"I have seen," replied "Kasyapa, the State of Peace (Nirvana) by which the basis of existence (Upadhi) and the obstacles to perfection (Kinchana) have ceased."

Then the venerable Uruvela Kasyapa rose from his seat, adjusted his upper robe so as to cover one shoulder, prostrated himself inclining his head to the feet of the Blessed One and said:—"My teacher, Lord, is the Tathagatha; I am his pupil." Then the Blessed One delivered a discourse.

The king most respectfully invited the Blessed One to his palace with all his followers, and served and offered with his own hands excellent food to the Bhikshus with the Buddha at their head. When the Blessed One had finished his meals and cleansed his bowl and hands, the king sat down near him and thus spoke:—"I give up my Veluvana Garden* to the Bhikshus

* Rhys Davids says:—Curiously enough while Jastivana has been identified by General Cunningham in his Ancient Geography of India, p 461 and map XII, the site of Veluvana has not yet been discovered. It must have occupied about the position where the ancient basements marked K. K. K.

with the Buddha at their head." The Blessed One accepted the gift.

This enthusiasm of the people seems to have cooled down as rapidly as it rose, for there were no other conversions besides those of Sariputra and Uptissa and their pupils. The members of the Society began even to complain to Goutama that when they went out to beg their daily food, they were received with abuse and redicule on the ground that the new teachings would deprive house-holders of their supports and depopulate and ruin the country.*

The ancient chronicler says :—

"At this time many distinguished and noble youths of the Magadha territory joined themselves to the Buddha to lead a pure life.

The people were annoyed, murmured and became angry. They said :—"The Sraman Goutama causes fathers to beget no sons; he causes wives to become widows and families to become extinct. Already

I. G. in Cunningham's map of Rajagriha (PL XIV Reports Vol, I) were found by him.

* See Rhys David's Buddhism, p. 63.

has he turned thousands of hermits to be his disciples, and he has also made two hundred and fifty mendicant-followers of Sanjaya his disciples, and now these distinguished and noble youths of the Magadha kingdom are betaking themselves to the ascetic Goutama to lead religious life."

The people taunted the Bhikshus with the following couplet, when they saw them walking by their houses.

"The great Bhikshu came in his travels to the capital of Magadha.

Seated on a hill he has converted of all Sanjaya's followers.

Whom will he draw after him to-day?"

When the great Buddha learnt the state of the public feelings from his followers, he said :—"This excitement, O disciples, will not last long. But, if they taunt you, O Bhikshus, answer them with these words."

"The Heroes, the Perfect Ones, convert by their true discourse.

Who will reproach the Buddha who converts only by the power of truth?"

CHAPTER X.

AT KAPILAVASTU.

When the great Goutama was residing in the Velubana Mat near Rajgriha,* a messenger came from Kapilavastu with an urgent request from his father to go and see him and his dear relatives only for once. The messenger thus spoke the words of his father :—"It is my wish to see you, therefore come to me. Others have the benefit of the Dharma, but not your father and your other relatives. It is now seven years since we saw you ?"

The Buddha thought of going once to see his parents and relatives. When the Buddha commenced his journey, he was attended by 10,000 priests of Anga and Magadha and by 10,000 priests of Kapilavastu. Each day he proceeded sixteen miles, and as it was sixty *yoyanes'* distance between Rajgriha and Kapilavastu, he accomplished the whole in two months.

The king prepared the garden called Nigrodha for the reception of the Buddha.

In the procession appointed by the king to receive the Buddha on his approach to the city, there were 500 princes and princesses about 12 years of age,—the king with 16,000 attendants carrying perfumes and flowers. On reaching the garden the Buddha sat upon a throne surrounded by the 20,000 priests.

The next day all the members of the royal family being beside themselves with joy, no one remembered that food was to be provided for the Buddha. In the morning he cleansed his teeth and washed his face; after which he went to a retired place and performed the exercise of Dhyana. At the time at which it was proper to set out to receive alms, he took his bowl and set out from the Nigrodha garden surrounded by the 20,000 priests. He then went a-begging from house to house.

When the king, his father, heard this, he went to him in haste. "Why do you disgrace me thus?" exclaimed he. "If you

* We follow Hardy's translation in this chapter and the next.

had been accompained even by all the kings of Jambudwipa, could I not have supplied all with food! How much easier thus is it for me to supply you and your 20,000 priests!" "It is the custom of my race," the Buddha replied. But the king said, "How can this be? You are descended from Mahasamanta; none of your race ever acted in this manner. Some of your ancestors only stamped for food, and they received all that they wished."

The Buddha then informed his father that he spoke not of the race of Samanta, but of the race of the Buddhas. He continued:—"When any one found a hidden treasure, it was his duty to make an offering of the most precious of the jewels to his father in the first instance. He therefore opens the mine of Dharma to him.* He who listens to the Dharma will attain prosperity." On hearing this, the king entered into the Second Path.

* He delivered to him a discourse. "Do not procrastinate,—listen to the excellent Dharma. He who thus listens will attain prosperity." The king, whilst lestening to this discourse, entered the first path. "The Buddha then

The king then sent to inform Yasodhara that she also might come and worship Siddhartha; but she replied, "Surely, if I am deserving of any regard, he will come and see me. I can then worship him." The Buddha went to her apartments. As he was going, he told Moggalan and others, "I am free from evil desire, though the princess is not so. From not having seen me for so long a time, she is exceedingly sorrowful. Unless this sorrow be allowed its course, her breast will cleave. She will take hold of my feet, and the result will be that she and the other princesses will embrace Nunhood. You must not prevent her."

When Yasodhara heard that the Buddha was coming to see her, she became from the abundance of her affection, like an overflowing vessel unable to contain herself. And forgetting that she was a mere woman and that the Buddha was the Lord of the world, she held him by the feet and wept.

repeated another stanza. "Practice that which is enjoined in the Dharma. Avoid that which is forbidden in the Dharma."

But remembering that Suddhadhana was present, she felt ashamed and rose up;—after which she reverently remained at a little distance. It is not permitted even to Maha-Brahma to touch the body of the Buddha. The king apologised for the princess and said, "This arises from her affection; nor is it a momentary display. For seven years that you were absent from as you her, had shaved your head, so did she. When she heard that you had put on mean garments, she put on the same. When she heard that you had left off the use of perfumes and ornaments, she left off the same. Like you she has eaten only at appointed times and from an earthen bowl, and like you she has renounced high seats. Therefore grant her forgiveness."

The Buddha gave his blessings to his wife and went away to the place outside the town where his followers were encamped.*

The next day the Buddha went from the Nigrodha garden to a festival that was

* A few years after, Yasodhara became a Buddhist nun and the head of the Order of Female Bhikshunis. See below.

held in honour of Nanda, the son of Mah Prajapati* the sister of Maya Devi and the wife of Sudhadhana. It was a three-fold festival, as on this day he was to be elevated to a new office,—to enter upon a new residence,—and to be married. The Buddha went with his Arhatas† to the festival hall so that he might release Nanda from the sorrows of existence. When seated upon the throne that had been prepared for him, he repeated the following stanza :—

"The destruction of evil desire, the keeping of the Brahmacharja, the knowing of the Four Truths, and the comprehending of Nirvana,—these constitute the greatest festival."

Having in this manner made him willing to follow the advice he received, the Buddha put his alms bowl in his hand which he took, though at that time he was arrayed in the richest ornaments. The Buddha then rose from the throne and went to the Vihara, and Nanda followed him. The betrothed

* Nanda was the Buddha's step-brother.

† Buddhist monks.

princess, Janapada-kalyani, called out to him from the window to enquire where he was going, but he gave her no reply.

On arriving at the Vihara, the Buddha said to Nanda, "Regard not the honors of the Chakravati; become a priest like me." The thoughts of the prince, however, still wandered after his betrothed wife, but the great master drove away those evil thoughts from his mind and Maggalan admitted him to the Monkhood.

On the seventh day after the arrival of the Buddha at Kapilavastu, Yasodhara arrayed her son Rahula, now seven years old, in all the splendour of a prince, and said to him, pointing out Buddha who was passing by the palace in his usual daily rounds for alms:—"This monk, whose appearance is so glorious, so that he looks like Maha-Brahma, is your father. He possesses four great mines of wealth. Since he went away I have not seen them. Go to him and entreat him to put you in possession of these mines of wealth and the seven treasures of the Chakravati. The son ought

to inherit the property of his father." Rahula said :—" I know of no father, but the king Sudhadhana. Who else is my father ?" The princess took him in her arms and from the window pointed to the Buddha and said,—"That monk is your father."

Rahula then went to the Buddha, and looking up in his face said without fear and with much affection, " My father,—my father !" The Buddha was then engaged in taking his meals. When he finished his repast and gave his blessings to his host, he went away,—but Rahula followed him, calling him " father " and asking him to have his inheritance. None of the people did anything to stop him, nor did the Buddha himself.

At last the Buddha reached the Vihara. So long he did say nothing,—not a word—to his son. Now he suddenly turned towards Sujat and said, " My son asks for his inheritance. I will not give him that which is connected with the sorrows of existence. I will give him the inheritance of the Buddha

hood,—the benefit arising from which does never perish. Sujat, shave this boy's head and take him into the Order."

The princely costume of Rahula was taken away,—the yellow robe of the monk was given to him,—and his head was shaved and Rahula was greatly blessed.*

When Sudhadhana heard what had been done, he became excessively sorry. By the Buddha's renunciation he lost his one son, by Nanda's conversion the other. Now he lost his only grandson. He hastened to the Buddha weeping; he prayed that henceforth the Buddha should not ordain a son without the consent of his parents; and the Buddha gave his word.

On his way he stayed for sometime at Anupiya on the banks of the Aroma in a mango grove near the spot where he had sent Channa back on the eventful night of his Renunciation. And whilst he was there, the Order received several important accessions, chiefly from his clan, or from

* Rahula was taken as an apprentice in the Order, for he was then a minor. When he grew to be eighteen years of age he was formally ordained as a member of the Order.

that of his relatives the Kolyans. Among these, Ananda, Devadatta, Upali and Anuruddha deserved especial mention. The first became the most intimate friend of his cousin, Goutama, as will specially appear in the account of the Teacher's death. The second, also his cousin, became afterwards his rival and opponent. The third Upali was a barber attached to the household of Sudhadhana. His deep religious feelings and great intellectual powers made him afterwards one of the most important leaders of the Order. The last Anuruddha became the greatest Master of the Buddhist Metaphysics.

CHAPTER XI.

HIS MISSION WORK.

The rest of the long life of the great Master was spent from year's end to years' end in Mission Works, in preaching his great religion, in increasing the number of his Order, and in promulgating the laws of humanity and peace. Thus did he establish the Kingdom of Righteousness.*

In the middle *Was* (rains) of the 8th year of his misson, he heard of the illness of Sudhadhana and again returned to Kapilavastu and was present at the death of his father, then ninety seven years old. After comforting his relatives and carrying out the cremation of the body with due ceremony, Goutama returned to the Kutgara Vihara at Mahavana. He was there followed by his father's widow Prajapati, his wife Yasodhara and other Sakhya and Kolyan

* We have no connected, nor authenticated history of the Buddha from the 4th to the 20th year of his mission.

ladies who earnestly asked to be allowed to take the Vow.

The Queen mother Prajapati said to the Buddha that as Sudhadhana was dead and Rahula and Nanda (her son) were priests, she had no wish to reside alone in Kapilavastu, and therefore requested that with Jasodhara and other princesses she might be admitted into the Order. He replied, "Ladies, do not seek to enter my Order." Then did she again pray to be admitted into the Order, and thrice were they refused. The Buddha then left Kapilavastu and went away to Vesali.

Prajapati then said to the other princesses, "The great Buddha has thrice refused to admit us inte the Order. Let us take it upon ourselves, and then go to him, and he cannot but receive us." On hearing this advice, they were pleased; and then all of them cut off their hair, put on the yellow robe, and taking earthen alms-bowls in their hands departed from their homes. They went walking,—those that never knew what walking meant. In

consequence of their extreme tenderness, their feet were soon covered with blisters. The distance from Kapilavastu to Vesali was fifty one Yoyanas. It was evening when they arrived at the Vihara in which the Buddha was residing. They did not enter within, but remained outside. When Ananda saw them with bleeding feet, his eyes were filled with tears; and he said, "Why have you come?" Prajapati replied, "We have become nuns in the name of the great Master." On hearing this Ananda requested them to remain there whilst he went and informed the Buddha of their arrival. To the Sage he described all that he had seen, but the great Buddha merely said, "Annada, seek not to have women admitted into the Order."

After repeated requests from Annada and pressure from many of his disciples, the great Master at last reluctantly agreed to admit the princesses into the Order, and thus a new Order of Female Mendicants was created, at the head of which was placed Prajapati. After Prajapati's entering

Nirvana, Yasodhara, the wife of the Buddha, became the head of the Order, but she too died long before the Buddha's death.

The Buddha generally converted men and women by Parables. Here is a beautiful one.

" Kisagotami was the name of a young girl whose marriage with the only son of a wealthy man was brought about in true fairy tale fashion. She had one child, but when the beautiful boy could run alone, it died. The young girl in her love for it carried the dead child clasped to her bosom, went from house to house of her pitying friends asking them to give her medicines for it. But a Buddhist mendicant, thinking 'she does not understand' said to her, " My good girl, I myself have no such medicine as you ask for, but I think I know of one who has." " O tell me who that is," cried Kisagotami. " The Buddha can give you medicine, go to him," was the reply. She went to Goutama and doing homage to him said, "Lord and Master, do you know of any medicine that will be good for my child ?"

"Yes, I know of some," said the Teacher. Now it was the custom for patients or their friends to provide the herbs which the doctors required, so she asked what herbs he would want. "I want some mustard seed," he said; and when the poor girl eagerly promised to bring some of such a common drug, he added, "You must get it from some house where no son, husband, or parent, or servant has died." "Very good," said the girl and went to ask for it, still carrying the dead child with her. The people said, "Here is mustard seed, take it;" but then she asked, "In my friend's house has any son died or a husband or a parent or a servant?" They answered, "Lady, what is this you say? The living are few, but the dead are many." Then she went to other houses, but one said, "I have lost a son," another, "We have lost our parents," and another, "We have lost our servants." At last not being able to find a single house where no one had died, her mind began to clear and then moving up resolution, she left the dead body of her child in a forest, and returning to the Buddha paid him homage. He said

to her, "Have you got the mustard seed?" "My Lord," she said, "I have not. The people tell me that the living are few, but the dead are many," Then he talked to her on that essential part of his system, —*impermanency of all things.* Then her doubts were cleared away, and accepting her lot, she became a disciple and entered the First Path.

A wealthy Brahman named Bharadwaja was taking his harvest home when the Teacher came and stood by with his bowl. Some of the people went by and paid him reverence, but the Brahman was angry and said, "Sraman, I plough and sow, and having ploughed and sowed, I eat. It would be better if you were in like manner to plough and sow, and then you would have food to eat."

"O Brahman," replied the Buddha, "I too plough and sow, and having ploughed and sown, I eat."

"You say you are a husbandman," said the Brahmau, "but we see no signs of it,

Where are your bullocks, and the seed and the plough?"

Then the Teacher answered, "Faith is the seed I sow, and good works are as the rain that fertilises it; wisdom and modesty are the parts of the plough and my mind is the guiding rein. I lay hold of the handle of the Law; earnestness is the goad I use and deligence is my draught ox. Thus this ploughing is ploughed, destroying the weeds of delusion. The harvest that it yields is the Ambrosia-fruit of Nirvana, and by this ploughing all sorrow ends."

CHAPTER XII.

HIS FRIENDS AND ENEMIES.

Every great man had friends innumerable as well as enemies countless. The great Buddha was no exception. He was adored and worshipped by thousands of men and women; and thousands again were jealous of him; they slandered him, they tried in various ways to injure him. Here is an instance.

There were certain Thirthakas who grew envious when they saw the numbers who received the instructions of Goutama. They therefore thus cried out to the people in the corners of the streets, "What is it that you are doing? Is Goutama the only Buddha? Are not we also the Buddhas? If he imparts Nirvana, do not we enable you to receive the same?" Then they consulted together to see if they could not destroy the influence of the Sage by a stratagem. There was at that time in Sewet, a young female, named Chinchi,

an ascetic. One day she went to the residence of the Thirthikas and worshipped them, but they remained silent. At this she became fearful, thinking that she must have done something wrong, and after worshipping them thrice, she asked what fault she had committed. The Thirthikas informed her that they wished to hinder the success of the Buddha in which she would be able to assist them. She enquired in what way, and they told her what to do. Chinchi was well-versed in all kinds of female devices. The people of Sewet were accustomed to resort to Buddha in the evening that they might hear the *Bana* (sermons). She proceeded from her resident just at that time, arranged in a crimson robe with flowers and perfumes. The people asked her where she was going at that time and she said it was no business of theirs. She passed the night near the place where the Buddha was residing. In the morning when the Upasakas were coming at an early hour that they might worship the Buddha, she returned towards

the city. When they enquired where she had slept, she told them that she had spent the night in the appartment of Goutama.

One day when the Buddha was saying *Bana*, she entered the hall making a big belly with a piece of wood as if she were in advanced pregnancy. She said, "I am with child by you; you have appointed no place for my confinement." At this time a sudden gust of wind removed her cloth and exposed the piece of wood. The assembled people, when they saw the falsity of the ascusation she had brought against the Buddha, took her by the hands and feet and drove her away.

Amongst his friends and supporters,—two stood prominently over all, namely the great merchant Anatpinda of Sravasti and the wealthy lady Visaka of Vesali. Amongst his enemies none was so bitter as his own cousin and disciple Devadatta.

Anatpinda, the great merchant of Sravasti, was his friend, and every year he used to visit him.

Once upon a time Anatpinda determined to see the Buddha, but he thought, "There are many now who say that they are the Buddhas and I may be deceived. There was a name Sudatta given to me by my parents which is known only to them and me. If Goutama tells me what it is, I will believe in him." Eearly in the morning the Buddha himself went to meet him and on seeing him said, "Sudatta, come hither." On hearing his words, the faith of Anatpinda became firm, and he promised to stick to his teachings to the end of his life.

He returned to Sravasti inviting the Buddha to honour his house with a visit and the great Master promised to do it. On returning to Sravasti, Anatpinda bought the best garden in the suburbs of the city by paying an immense amonnt of money to the prince to whom it belonged. He then began the erection of the Vihara. Round it were built houses for the monk, offices that were suitable for the day and others for the night, an ambulatory tanks and gardens of fruits and flower trees, and

round the whole extending 4,000 cubits was a wall 18 cubits high. The whole of these erections cost 18 *kotis* of *masuraus* (gold coins).

When all was furnished, the Buddha was invited to visit the place; and he set off by easy stages, sixteen miles each day, so that he was forty-five days in travelling from Rajgriha to Sravasti. On his approach to the city, he was met by a splendid procession composed of different companies with 8,000 persons in each, carrying appropriate vessels and emblems of the most costly descriptions. One company was headed by Anatpinpa's two daughters. Anatpinda escorted the Buddha to the Vihara, and there enquired of the sage unto whom it should be offered, and the Buddha said, "Let it be offered to the Sangha (Order)." Then Anatpinda poured water from a golden vessel upon the hands of the Buddha in token that he dedicated the Vihara to all the monks from whichever of the four quarters they might come.

The Buddha passed many years of his life in this great Vihara, that Anatpinda dedicated to the Buddhist Order. Anatpinda spent his whole fortune—an immense one—to the cause of Buddhism, and so long the great Religion of the great Master would exist in the world, the name of the noble Anatpinda will be ever associated with his name.

The next great friend and supporter of the Buddha's religion was the very wealthy lady of Sravasti, named Visaka. Oldenberg sayss:—"She is a rich citzen-commoner at Sravasti, the chief town of Kosala, the mother of many blooming children, the grand-mother of countless boys and girls. Every one invites Visaka to sacrificial ceremonies and banquets, and the dishes offered first to a guest like her brings luck to the house. It is Visaka who is represented to have made the first liberal preparations in a large scale to provide for the Buddha's disciples who came to Sravasti the chief necessaries of life."

The Buddha was one day dining with his disciples at Visaka's house. After dinner, Visaka approached him and said:—"Eight requests, Sire, I make of the Exalted One," The Buddha replied. "The Perfect One, O Visaka, is too exalted to be able to grant you every wish"

Visaka said, "I pray to have what is allowable, Sire, and what is unblamable."

"Then," the said Buddha, "speak, Visaka."

"I desire," said Visaka, "as long as I live, Sire, to give the Botherhood clothes for the rainy season, to give food to the stranger-monks who arrive here, to give to monks food who are passing through this great city of Sravasti, to give food to the attendants on the sick, to give medicines to the sick, to distribute a daily dole of boiled rice, to give bathing dresses to the sisterhood of nuns."

"What object," said the Buddha, "hast thou in view, Visaka, that thou approachest the Perfect One with these eight wishes?"

"A monk," said Visaka, "who comes from foreign parts does not know the streets and lanes of this city and he goes about weary to collect alms. When he has partaken of the food which I shall provide for the monks who arrive, he may then, when he has enquired the ways and the streets, go about refreshed to collect alms. This end, Sire, I have in view. Therefore I desire as long as I live to give food to the monks when they arrive. And again, Sire, a monk who is travelling through, if he has to seek for food for himself, falls behind his caravan or arrives late when he intends to rest, and he walks on his journey wearily. If he has partaken of the food which I shall have provided for monks who are passing through, he will not fall behind his caravan, and he will arrive in proper time at the place where he intends to rest and he will walk on his journey refreshed. This object I have in view, Sire. Therefore I desire as long as I live to give food to the monks who are passing through. It has happened, Sire, that nuns were bathing naked in the

river *Asiravati* at the same bathing place with the public women. They, Sire, mocked the nuns saying, "Most respected ones, what do you need of your holy life as long as you are young? Is it not proper to gratify desire? When you are old, you may begin a holy life, so both will be yours;—this life and that which is to come!" When the nuns, Sire, were thus mocked by them, they were put out of temper. Improper, Sire, is nakedness for a woman,—obscene and objectionable. This, Sire I consider. Therefore I desire, as long, as I live, to provide bathing-dresses for the sisterhood of nuns."

And the Buddha said, "Good, Visaka." Thou doest well that thou, seeking this reward, askest the Perfect One for these eight wishes. I grant thee these eight wishes, Visaka."

The chief enemy of the Buddha was his own cousin Devadatta. Dr. Oldenberg writes:—"Stimulated by ambition he seems to have aimed at stepping into the place of the Buddha who had already grown

old and at getting the management of the community into his own hands.* When the Buddha does not permit this, he attempts in conjunction with Ajatsatru, the son of King Bimbasara of Magadha, who was then aiming at his father's throne, to put the Master out of the way. Their projects failed.† Miracles are related by which the holy one is preserved. The defeated murderers are attacked by fear and trembling. When they came near the Buddha, he speaks gently to them and they are converted to the faith; the piece of rock which is intended to crush the Buddha is interrupted by two converging mountain peaks so that it merely grazes the Buddha; the wild elephant which is driven against the Buddha in a narrow street remains standing before him paralised by the magic power of his friendly thought and then turns back."

The ancient chroniclers thus describes the end of Devadatta.

* See Mahavagga, VII. 15.

† See Kulavagga. VII.

" The requests made by Devadatta being all refused, he retired to his own Vihara at the head of the river Gaya, with his four companions and was soon joined by other dissatisfied monks, so that the number of his disciples again to rose be 500. When the Buddha saw that the time to reclaim the 500 monks had arrived, he commanded Sariputra and Magyalana to visit their Vihara and exert their influence for this purpose. On their arrival, Devadatta was in the midst of the followers saying *Bana* in imitation of the Buddha; and when he saw them, he gladly gave them permission to enter as he supposed they had come to join his party. But Kokilaka, his chief disciple, said that it would be better to require them to keep at a distance as it was most probable they had come to do him injury. The one was placed on the right hand of Devadatta and the other on his left, and Kokilaka occupied the place of Anyakondanya according to the arrangement when *Bana* was said by the Buddha.* After he had proceeded a

* Rhys David's Buddhism, pp. 76—77.

little, Sariputra said that he must be fatigued and began to say *Bana* in his stead, but in such a manner that all the monks became Rahats with the exception of Devadatta who had fallen asleep. When he awoke and found that all his followers were gone, he regretted that he had not followed the advice of Kokilaka and was so affected by this event, that he fell seriously ill and continued so for nine months.

After this period he resolved to go to the Buddha and to entreat his forgiveness; and though his disciples tried to persuade him not to go as they said that the Buddha would not see him, yet they were unable to induce him to alter his intention, as he knew that the great Master felt no enemity towards him. When they saw that he was determined, they took him in a litter as he was quite unable to rise, and conveyed him to Jetuvana Vihara.

When near the Vihara, the disciples put the litter upon the ground whilst they washed themselves in the tank. The eagerness of Devadatta to see the Buddha was so

great that he rose from the litter, though he had been unable to move for sometime past. But when he put his foot to the ground, flames came from the hill and enrapped his body in their folds. He cried, "O Buddha, though I have done wrong to you, yet for the sake of my relationship, save me."

CHAPTER XIII.

HIS LAST TOUR.

In the 80th year of his age and 45th year of his mission,* the great Buddha returned to Rajgriha from Sravasti and dwelled for sometime on the hill called Vulture Peak.

And now when the Blessed One had sojourned at Rajagriha as long as he pleased, he addressed the venerable Ananda and said, "Come, Ananda, let us go to Ambalithiha."

From this place the great Goutama with his followers went to Nalanda and lived in the Pavarika mango grove. Then the Blessed One proceeded with a great company of mendicants to Pataligama which afterwards became world-renowned by the name of Pataliputra.

* From this Chapter till the end of the Chapter XXV., we give the incidents as we find them in the Pali work—Maha-Pari-Nibbana-Sutta. We have tried to keep up the quaintness of the original,—therefore we follow here the translations of Rhys Davids as he has done it in his *Buddha suttas*, Vol XI. of the "Sacred Books of the East."

Crossing the Ganges,* Goutama went on and reached Kotigrama. Thence he went to the village of Nadika where he stayed for some time. He then went to Vesali and took his stay at a mango grove belonging to a courtezan, named Ambapalli.

Now the courtezan Ambapalli heard that the Blessed One had arrived at Vesali and was staying at her mango grove.† She went in a carriage as far as the ground was passable for carriages; there she alighted, and she proceeded on foot to the place where the Blessed One was and took her seat respectfully on one side. And when she was thus seated, the Blessed One instructed, incited and gladdened her heart with religious discourses. Then she addressed the Blessed One and said, "May the great Lord do me the honour of taking his meal together with the brethren at my house to-morrow." The Blessed One gave his consent by silence.

* This portion of the Maha-Parinibbana-Sutta is word for word the same as Maha-Vagga, VI. 30. 6.

The nobles of Vesali,* when they heard that the Great One had arrived in their city, they hastened towards the mango grove to invite him to dine at their place. But on their way they heard that the courtezan Ambapalli had secured that honour. They therefore went to her place and said, "O Ambapalli, give up this meal to us for a hundred thousand." But Ambapalli replied, "My Lords, were you to offer all Vesali, I would not give up this feast." Saying "we are outdone by this Mango girl," they went to meet the Blessed One with depressed hearts. Bowing at his feet they said, "May the Blessed One do us the honour of taking his meal together with his disciples at our house?" And the Blessed One replied, "I have promised to dine with Ambapalli, the courtezan." The nobles went away disappointed and sad.

The Blessed One robed himself early in the morning and took his bowl and went with the brethren to the place where Ambapalli's dwelling house was, and when he had

‡ The nobles of Vesali were the Llichhavis.

come there, he seated himself in the seat prepared for him. And Ambapalli, the courtezan, placed the sweet rice and cakes before the Order, with the great Buddha at their head, and waited upon them, and pressed food till they refused.

And when the Blessed One had quite finished his meal, the courtezan had a low stool brought and sat down at his side and addressed the Blessed One and said, "Lord, I present this mansion to the Order," and the Blessed One accepted the gift.

When the great Buddha was in Vesali, the rainy season set in. He then thus addressed his followers, "O mendicants, do you take up your abode round about Vesali, each according to the place where his friends, intimates, and close companions may live for the rainy season of *Was*. I shall pass the rainy season at Beluva."

"So be it, Lord," said the Bhikshus. And they entered upon the *Was* round about Vesali, each according to the place where his friends or intimates or close companions lived.

When his followers thus scattered round Vesali, the Blessed One said, "Come, Ananda, let us go to Beluva." And they two, the great Master and the great Disciple—lived all through the rainy season alone at Beluva.

During the rainy season, when the great Buddha was quietly staying at Beluva with his beloved Ananda only as his companion and attendant, he for the first time fell ill. He grew daily worse and was almost at the point of death. Then he thus thought,—"It would not be right for me to pass away without addressing the disciples. Let me now, by a strong effort of will, subdue this illness."* Very soon after he began to recover. When he grew quite strong again, he came out of the monastery and sat on a seat which Ananda spread out for him. None of them talked for some time, till at last, the venerable Ananda thus spoke, "I have beheld, Lord, how the Blessed One was in health, and I have beheld how the Blessed One had to suffer. And though at the sight of the illness of the Blessed One,

my body became weak as a creeper and the horizon became dim to me and my faculties were no longer clear, yet notwithstanding I took some little comfort from the thought that the Blessed One could not pass away from existence until at last he had left instructions for the Order."

"What then, Ananda," said the great Goutama, "Does the Order expect of me? I have preached the Truth without making any distinction between exoteric and esoteric doctrine; for in respect of the truths, Ananda, the Thathagata (Buddha) has no such thing as the closed fist of a teacher who keeps something back. Surely, Ananda, should there be any one who thinks, 'It is I who will lead the Brotherhood; the Order is dependent upon me," it is only he who should lay down instructions concerning the Order. Now the Buddha, Ananda, does never think that it is he who should lead the Brotherhood or that the Order is dependent upon him;—why then should he leave instructions concerning the Order? I, too,

* See Maha Pari-Nibbana Sutta, Chap. II.

Ananda, am now grown old and full of years; my journey is drawing to its close; I have reached my sum of days; I am turning eighty years of age. Just as a worn-out cart, Ananda, can only with much additional care, be made to move along, so the body of the Buddha can now be kept going only with much additional care. Therefore, O Ananda, be ye yourselves your Lamps to yourselves. Be ye yourselves a Refuge to yourselves. Hold fast to the Truth as a lamp. Hold fast as a Refuge to the Truth. Look not for refuge to any one besides yourselves. And now, Ananda, how is a brother to be a lamp unto himself, a refuge unto himself? It is by betaking himself to no external refuge. It is by holding fast to the Truth as a lamp, holding fast as a refuge to the truth, looking not for refuge to any one besides himself."

The Great Master stayed a few days more in Vesali, living in various charming *Chaityas.** One day he said to his beloved

* The *Chaityas* were places where the Bhikshus lived. There were many such places round about Vesali. The Buddha himself said, "How delightful a spot, Ananda, is

cousin and disciple. "Go, Ananda, assemble all the Bhikshus that now reside in the neighbourhood of Vesali." Ananda immediately called them all together, and when they all assembled, the great Goutama addressed them thus.* "Brethren, I have made known to you the Truths that I have perceived. Having thoroughly made yourselves masters of them,—practice them, meditate upon them, spread them abroad, so that pure religion may last long and be perpetuated for the good and for the happiness of gods and men.

Which then, brethren, are the Truths that I have made known to you? They are these—

Vesali : and the Udena Chetiya, and the Gotamaka Chetiya, and the Sattambaka Chetiya and the Bahuputta Chetiya, and Sarandada Chetiya, and the Kapali Chetiya." See Maha-Pari-Nibbana Sutta, Chap. III.

* This is the last sermon he delivered to his followers. Rhys David says : " It is of great interest to notice what are the points upon which Gotama in this last address to his disciples and at the solemn time when death was near at hand, is reported to have lain such emphatic stretch. Unfortunately we have only a fragment of the address, and as it would seem from its commencement, only the closing fragment. This summary of the Buddha's last address may fairly be taken as a summary of Buddhism which thus appears to be simply a system of earnest self-culture and self-control. See Sacred Books of the East, Vol. XI, p. 62.

The four earnest meditation,
The four-fold great struggle against sin,
The four roads to saintship,
The five moral powers,
The five bargains of spiritual sense,
The seven kinds of wisdom,
The noble eight-fold path."

After a few minutes' silence, the Great Master said, "Behold now, Brethren, I exhort you, saying—All component things must grow old. Work out your salvation with diligence. The final extinction of the Tathagatha will take place before long. At the end of three months from this time, the Tathagatha will die.

My age is now full ripe, my life draws to its close.

I leave you, I depart, relying on myself alone.

Be earnest then, Brethren, full of holy thought;

Be steadfast in resolve, keep watch over your own hearts."

He then bidding them all adieu, left Vesali and went with Ananda towards

Pava,—a few of his most devoted followers accompanying him. When he arrived at Pava, a Smith, named Chanda of that place, came to him and said, "May the Blessed One do me the honour of taking his meal at my house!" The Blessed One consented.

Chanda made ready in his house sweet rice and cakes and a quantity of dried boar's flesh. On seeing this, the Great Master said, "As to the dried boar's flesh you have made ready, Chanda, serve me with it, Give the sweet rice and cakes to the Bhikshus."

Leaving Pava, the Great Master went towards Kusinara, but on his way there fell upon him a dire sickness, the disease of dysentry, and sharp pain came upon him even unto death. But the Blessed One, mindful and self-possessed, bore it without complaint.*

The Great Master gradually grew worse. The Blessed One went aside from the path

* Kukustha is the small stream called Buhi, which flows to the Chota Gondak eight miles below Kasia. See Cunningham's Ancient Geography, p. 435.

to the foot of a certain tree; and when he had come there, he addressed the venerable Ananda and said, "Fold the robe, I pray you, Ananda, and spread it out for me. I am weary, Ananda, and must rest a while." After little rest he said, "Fetch me some water I pray you, Ananda; I am thirsty, Ananda, and would drink."

He again rose and dragged himself to the bank of the Kukustha river,† went down into water and bathed and drank. Thus refreshed he again walked on and reached a Sal grove on the outskirts of Kushinagar.*

He said, "Go, Ananda, and prepare a bed for me between two twin trees with my head to the north. I am tired, Ananda, I shall lie down."

The Blessed One laid himself down on his right side, with one foot resting on the other; calm and self-possessed.

Then thus spoke the Tathagatha to the venerable Ananda, "Although this is not

Now Kasia, east of Gorrukpur on the Chota Gundak. See Cunningham's Ancient Geography of India, p. 430.

the time of flowers, Ananda, yet there are two twin trees decked with blossoms, and the flowers are falling, showering down on the body of the Tathagatha. But to him belongs another honour, another glory, another reward, another homage, another reverence. Whosoever, Ananda, male or female Bhikshu or follower, lay brother, lay-sister, lives in the Truth, in matters both great and small, and lives according to the Ordinance and also walks in the Truth in details, these bring to him the highest honour, glory, praise and credit."

As night came on, it became evident to the followers that their Great Master was passing away. They silently began to weep all around apart from the place where their dying Master lay.†

* Of his principal followers the following were present at the time of his death,—Ananda, Anurudha, Sariputra etc.

The great Kassyapa arrived when the Great Master had already passed away.

CHAPIER XIV.

HIS DEATH.

Poor Ananda exclaimed :—"Vouchsafe, O Lord, to live during the Kalpa. Live on, O Blessed One, through the Kalpa for the good and the happiness of the great multitudes, out of pity for the world, for the good and the gain and the weal of gods and men."

The Great Master smiled. The venerable Ananda then said:—"Let not the Blessed One die in this place in the midst of jungles. There are, O Lord, such great cities as Champa, Rajgriha, Sravasti, Saketa Vesali and Baranasi. Let the Blessed One die in one of them. There are in them many wealthy nobles, believers in the Tathagatha, who will pay due honour to the remains of the Tathagatha."

The Great Master again smiled. The venerable Ananda then exclaimed :—" What are we to do, Lord, with the remains of the Tathagatha ?"

The Great Master spoke:—"Trouble not yourselves, O Ananda, by honouring the remains of the Tathagatha. Be zealous, I beseach you, Ananda, in your own behalf. Be earnest, be zealous, be intent on your own good. There are wise men, Ananda, among the nobles who are firm believers in the Tathagatha, they will do due honour to the remains of the Tathagatha."

After a few minutes, silence, the great Goutama then spoke to Ananda, "After I am gone, tell Chanda that he will in a future birth receive very great reward, for having eaten of the food he gave me, I am about to pass away. Say, it was from my own mouth, you heard it. There are two gifts that will be blessed above all others,—that of Sujata before I attained the Buddhahood and this of Chanda before I finally pass away."*

* These are the words spoken by the Great Master: "Now it may happen, Ananda, that some one should stir up remorse in Chanda the smith by saying, 'This is evil to thee, Chanda and loss to thee in that when the Tathagatha had eaten his last meal from thy provision, then he died!" Any such remorse, Ananda, in Chanda, should be checked by saying, 'This is good to thee Chanda and gain to thee in that when the Tathagatha had eaten his last meal from thy provision, then he died." See Maha-Parinibana-Sutta, Chap. IV.

The venerable Ananda could no longer hold himself; he completely broke down and went aside to weep. Not seeing him by his side, the Great Master said:—"Where is Ananda, brethren?" The venerable Ananda, O Lord," replied they, "has gone aside and is weeping." "Go, brethren," said the Master, "and call him to me."

Ananda came and sat by his side. Then the great Tathagatha slowly began:—"Do not let yourself be troubled, Ananda, do not weep. Have I not on former occasions told you that it is in the very nature of all things most dear and near unto us that we must separate ourselves from them, leave them, sever ourselves from them. Nothing can for ever exist, no such condition is possible. For a long time, Ananda, have you been very near to me by acts of love, kindness and goodness that never varied and was beyond all measure, You have done well, Ananda. Be earnest in effort and you too shall soon be free from the great evils, from sensuality, from individuality, from delusion, from ignorance."

As the night wore on, the great Master gradually began to sink. At this time came there a Brahman—a philosopher of Kusinagara named Subhadra. He met Ananda and said, "I have heard that Sraman Goutama will pass away this night. Now a certain feelling of uncertainty has sprung up in my mind, and this faith have I in Sraman Goutama that he is able so to present the Truth that I may get rid of this feeling of uncertainty. O Ananda, allow me to see the Sramana Goutama." "Friend Subhadra," said Ananda, "trouble not the Tathagatha. The Blessed One is weary." But Subhadra again and again pressed the venerable Ananda. The Blessed One overheard this conversation and said to Ananda, "I eloved cousin, do not keep out Subhadra. Allow him to see the Tathagatha. Whatever Subhadra may ask of me, he will ask from a desire for knowledge and not to annoy me."

The Brahman Subhadra came and sat by the side of the dying Prophet. "The Brahmans of saintliness, Goutama," asked he "who are heads of various sects such

as Purana Kasyapa, Makhali, Ajita, Kachayana, Sangaya, Belathic and Nigrantha,* have they all according to their own assertion thoroughly understood things, or have they not? Are then some of them who have understood and some who have not?"

"Subhadra," replied Buddha, "let this matter rest whether they according to their own assertion, have throughly understood things or not. This is not the time for such discussions. I will teach you, Subhadra, the Truth; pay attention to it."

Goutama then went on to declare that Salvation could not be found in any system which ignored the virtuous life, the eight stages of the Path of Holiness which begins with Purity and ends in Love.

"Most excellent, O Lord," said Subhadra, are the words of your mouth. May the Blessed One accept me as a disciple, as a true believer from this day as long as life endures."

* Goutama gave Subhadra a summary of his teachings as given in Dhamma-Chakka-pavathana-Sutta,

"Whosoever Subhadra," said the Buddha that has formerly been a follower of another dectrine and then desires to be received into the higher or the lower grade in this doctrine and discipline, remains on probation for the space of four months."

"I too then," replied Subhadra, "will remain on probation for the space of four months."

The Blessed One called the venerable Aaanda and said, "Ananda, receive Subhandra into the Order." Then Ananda took him on one side, poured water over his head, made him repeat the formula of meditation on the impermancy of all things. He then shaved off his hair and beard, clad him in the yellow robes, made him repeat the three Refuges,—*Buddha*, *Dharma* and *Sangha*—and led him back to the Blessed One. The Blessed One himself admitted him then into the higher rank of the Brotherhood and pointed out to him a subject for meditation."* This was the last act of the Great Master.

* As it would be more interesting to read what the immediate disciples and followers of the great Buddha wrote

As the last watch of the night drew nigh, the Blessed One addressed the venerable Ananda and said :—* "It may be, Ananda, that in some of you the thought may arise, the word of the Master is ended, we have no Teacher more. But it is not thus, Ananda, that you should regard it. Let the Truths and the Rules of the Order which I have set forth and laid down for you all, be the Teacher to you, after I am gone."

After a pause the dying Master thus again spoke to Ananda :—"When I am gone, Ananda, let the Order, if it so wish, abolish all the lesser and minor precepts"†

Then the Blessed One addressed the Bhikshus and said :—"It may be, bretheren, that there may be doubt or misgiving in the mind of some brother as to the Buddha, or

about their Master's death in their own language than what we can possibly write ourselves, we quote in this chapter the whole of the 6th chapter of the Moha-Pari-Nibbana Sutta. We have followed Rhys Davids' translation.

† In Chula-Vagga, XI. 1, 9, 10, is related how the Brotherhood formally considered the permission thus accorded to them and resolved to adhere to all the precepts laid down in he Buddha's life-time. See Sacred Books of the East, Vol. XI. page 112.

the Truth, or the Path or the Way. Enquire, brethren, freely. Do not have to reproach yourselves afterwards with the thought, "Our Teacher was face to face with us and we could not bring ourselves to enquire of the Tathagatha when we were face to face with him."

And when he had thus spoken, the brethren were all silent. And again the second and the third time the Blessed One addressed the brethren and asked them to enquire freely. And even the third time the brethren were silent.

Then the Blessed One addressed the Bhikshus and said:—"It may be, brethren, that you put no questions out of reverence for the Teacher. Let one friend communicate to another."

And when he thus spoke the brethren remained silent. Then the venerable Ananda said to the Blessed One:—"Verily I believe that in this great assembly of the Bhikshus, there is no one brother who has any doubt or misgiving as to the Buddha, or the Truth or the Path."

"It is out of the fullness of faith thou hast spoken, Ananda," said the Blessed One.

Then after a pause the Great Master half rose and said :—"Behold now, brethren I exhort you, saying,—Decacy is inherent in all component things. Work out your Salvation with deligence."

These were the last words of the Tathagatha.

Then the venerable Ananda said to the Venerable Anurudha, "Oh my Lord, O Anurudha, the Blessed One is dead!' "Nay, brother Ananda," said Anurudha, "the Blessed One is not dead. He has entered into that state in which both sensations and ideas have ceased to be."

Then the venerable Anurudha said to the venerable Ananda, "Go now, brother Ananda, into Kusinagara and inform the Mallas* of Kusinagara that the Blessed One is dead."

The people who lived in Kusinagara were called the Mallas.

The venerable Ananda went to the Mallas and said :—"The Blessed One is dead. Do whatever seemeth to you fit."

And when they had heard this from the venerable Ananda, the Mallas with their young men and their maidens and their wives were grieved and sad and afflicted at heart. And some of them wept, dishevilling their hair, and some stretched forth their arms and wept, and some fell prostrate on the ground, and some reeled to and fro in anguish at the thought :—"Too soon has the Blessed One died. Too soon has the Happy One passed away. Too soon has the Light gone out in the world."

Then the Mallas of Kusinagara gave orders to their attendants saying, "Gather together perfumes and garlands and all the musical instruments and five hundred suits of apparel." They then went to the Sala grove where the body of the Blessed One lay. There they past the day in paying honour, reverence, respect, and homage to the remains of the bleesed One with dancing and

hymns and music, with garlands and purfumes, and in making canopies of their garments preparing decoration-wreathes to hang thereon.†

The body of the Great Master was then burnt in due honour. Then the Mallas of Kusinagara surrounded the bones of the Blessed One in their Council Hall with a lattice work of spears and with a rampart of bows, and there for seven days they paid honour and reverence and respect and homage to them with dance and song and music and with garlands and perfumes.

Then the King of Magadha Ajatasatru sent a messenger to the Mallas saying, "The Blessed One belonged to the soldier caste;—I too am of the soldier caste. I am worthy to secure a portion of the remains of the Blessed One. Over the remains of the Blessed One, will I put up a sacred cairn and in their honour will I celebrate a feast."

The Lichhaves of Vesali sent a messenger to the Mallas with the same proposal.

† It is mentioned that the Mallas went on honouring the emains of the Blessed One for seven days.

The Sakhyas of Kapilavastu did the same. The Bulis of Allakappa, the Koliyas of Ramgrama, the Brahmans of Vethadipa and the Mallas of Pava, all sent messengers praying for the remains of the Blessed One.

But the Mallas of Kusinagara spoke to the messengers thus:—"The Blessed One died in our village. We will not give away any part of the remains of the Blessed One." When they had thus spoken, Drona, the Brahman, addressed the Mallas thus :—

"Hear, reverend Sirs, one single word from me ;
Forbearance our Buddha was wont to teach.
Unseembly it is that over the division
Of the remains of him who was the best of beings,
Strife should arise and wounds and war.
Let us all, Sirs, with one accord unite,
In friendly harmony to make eight portions.
Wide spread let Sthupas rise in every land,
That in the Buddha mankind may trust.

"Do thou then," said the Mallas, "O Brahman, thyself divide the remains of the

Blessed One equally into eight parts with fair divisions,"

And Drona the Brhman divided the remains of the Blessed One equally into eight parts and gave each to the different messengers. Then he said:—"Give me, Sirs, this vessel and I will set up over it a sacred cairn, and in its honour will I establish a feast." And they gave the vessel to Drona.

Then the Moriyas of Pipphalivana sent a messenger to the Mallas praying for a portion of the remains of the Blessed One. When they heard, "there is no portion of the remains of the Blessed One left over," they took away the embers.

The ancient chronicler thus concludes:— "Then the king of Magadha Ajatsatru, the son of the queen of Videha, made a mound in Rajagriha over the remains of the Blessed One and held a feast.

And the Koliyas of Ramgrama made a mound in Ramgrama over the remains of the Bleased One and held a feast.

And Vithadipas, the Brahmans, made a mound in Vithadipa over the remains of the Blessed One and held a feast.

And the Mallas of Pava made a mound in Pava over the remains of the Blessed One and held a feast.

And the Mallas of Kasinagara made a mound in Kasinagra over the remains ot the Blessed One and held a feast.

And Drona, the Brahman, made a mound over the vessel in which the remains of the Blessed One were kept and held a feast.

And the Moriyas of Pipphalivana made a mound over the embers and held a feast.

Thus were there eight Stupas (mounds) for the remains and one for the vessel and one for the embers. This was how it used to be."

